THE

Touchſtone of true Religion.

Decyphering the right vſe & finall ende there-of; without whoſe practiſe, none that hath attained to yeeres of diſcretion can be ſaued: againſt the pernicious impietie of the Atheiſts, Epicures, Libertines, Hipocrites, and Temporiſers of theſe laſt times.

He that hath my commaundements & keepeth them, is hee that loueth mee. Ioh. 5. 21.
Be ye doers of the worde, & not hearers onely, deceiuing your ſelues. for as the bodie is vvithout the ſpirit dead; euen ſo faith vvithout vvorkes is dead. Iam. 1. 22. & 2. 26.
Be not deceiued, for neyther Fornicators, Idolaters, Adulterers, Wantons, Buggerers, Theeues, Couetous perſons, Drunkerdes railers nor Extorcioners, ſhall inherit the kingdome of God. 1. Cor. 6. 9. 10.

¶ AT LONDON
Printed by *Ralph Newberie*, for *William Holmes*, dwelling at ye ſigne of the ſpread Eagle ouer againſt Serieants In, in Fleetſtreete.

The touch-ſtone of *true Religion.*

THe manifold & mõſtrous enormities of [a] theſe laſt & moſt dangerous Tymes, do manifeſt vnto [illegible], (althogh not without great griefe of minde) a ſtrange and lamentable diuerſitie, or rather contrarietie of mens diſpoſitions. For ſome are ſo prophane, [b] that they thinke it the readieſt way to remaine without anie religion, leaſt by medling neuer ſo little therewith,

[a] Mat.24.12. Pſal.12.1,8. Iſa.57 1.Ro 3. 10,11,12.

[b] Pſal.14.1. & 53.2. 2.Pet.3 4. Iſa.1 .2,3,4.

with, they might draw frō thence some scruple of conscience, and care of minde to liue otherwise than after their owne vnbrideled lusts, & detestable fansies: others stubbornlie reteining that forged superstition, which partlie they haue receiued from their Fathers by tradition, and partlie haue learned of false prophets, will in no case forsake their olde guise, and counterfeit hipocrisie. And some making opē profession of the true religion in outward demonstration, and yet notwithstanding, the manner of the liuing of manie of them is verie farre off from that which they professe. Others vnder pretence of greatest synceritie are either become open apostates from the trueth, defending with tooth & naile most venymous heresies & absurd assertions: or els

e Isai. 29. 13. Matth. 15. 6, 9. Gal. 1. 8. Ier. 10 3, 4, 5.

d Math 7. 21. Iam. 1. 17, 22, & 2. 26.

e 2. Pet. 2. 17 18, 19. Iud. 10 11, 12, 13, 16. 2. Cor. 11. 13, 14, 15.

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f Rom. 6. 1,2 3,12,13. 1. co. 6 9,10. Gal. 5. 19,20,21.

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c Iſai. 29. 13. Matth. 15. 6, 9. Gal. 1. 8. Ier. 10 3, 4, 5.

d Math 7. 21. Iam. 1. 17, 22, & 2. 26.

e 2. Pet. 2. 17 18, 19. Iud. 10 11, 12, 13, 16. 2. Cor. 11. 13, 14, 15.

as contentious, and braineſicke Schiſmatikes, haue diuorced them ſelues from the viſible bodie of Chriſt. For ſuch falſe apoſtles are deceitful workers, and transforme themſelues into the Apoſtles of Chriſt; and no meruaile, for ſatan himſelfe is transformed into an Angel of light: therefore it is no great thing, though his miniſters transforme themſelues as though they were the miniſters of righteouſnes; whoſe end ſhalbe according to their workes.

As touching the firſt ſort, the patience of the Lord in ſuffering thē is wonderfull, becauſe they make themſelues beaſts*f* of ſet purpoſe: of whō I cannot but greatly meruaile, that the earth doth not open to ſwallow them vp, ſith that man without religiō (his humane ſhape onely excepted) is but little differēt

f Rom. 6. 1,2 3,12,13. 1. co. 6 9,10. Gal. 5. 19,20,21.

from a brute beaſt: the number of which monſters, I would to God were not ſo great, as wee are conſtrained to behold; & that the land were whollie purged of ſuch abhominable vermine.

The ſecond are of two kindes: ſome of thē by force of the deepe ignorance wherein they are plunged, doo obſtinately maintaine & wilfullie follow that, wherin they haue been nuſled by their papiſticall doctors, without all regard to the truth of the ſacred Scriptures; whoſe inueterate ignorance, accōpanied with an immutable obſtinacie, deſerueth eternall condemnation. Others being not ſo ignorāt, as *h* malicious & intractable in their pernicious opinions, doe euidently ſhew, that they doo it mote for leagues ſake, parcialitie, rancor, & of a furious hatred which they haue

g Ierem. 44. from the 1. ve. till the 19. Ier. 7.9,11,17,18, 31. Ier. 10.3,4, 5. and 11.9,10 Iſa. 41.29. Hab. 2.19,20. Zach. 10.2. Pſal. 135.15, 16,17,18. and 115.4,5,6,7,8 9.

h 2. Cor. 4.3.4 1. Ti. 4.1,2,3. Pſa. 2 2,9. Ioſ. 9.1,2. & 10.1, 2,3,4,5. & 11. 1,2,3,4,5. 2. Kin. 19.10,11 12,13. Pſal. 83 2,3,4,5,6,7,8, 9,10,11.

haue conceiued againſt the Lord, than for any deuotion or zeale vnto religion.

As for them that are by diuine inſpiration illuminated aboue others; whoſe liues notwithſtanding is nothing aunſwerable to that which they know and profeſſe: it is moſt neceſſarie for ſuch to vnderſtand, that true godlines conſiſteth not in a bare vnderſtanding & outward demonſtration onely, but chieflie it requireth a godlie practize and carefull execution, both of our duties concerning God & our neighbour, as alſo in the lawfull vſing of things concerning this preſent life.

ſ Math. 5. 16, 20. & 7. 16, 17 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. Pro. 1. 33. I uc. 6 46, 47, 48, 49. 1. Pet. 2. 11, 12. Matth. 12. 36. Iohn. 4. 24.

Now to return to them which are placed in the firſt rank, becauſe they haue whetted their tõgues againſt the Lord, & ſcof with open throat at the Almightie, & gybe at

all communication [k] of Religion, leading a ſwiniſh and moſt beaſtly life, without all hope of anie other after this. I would not vouchſafe to make mention of them, were it not that vnder colour [l] of manie hereticall opinions now ranging in this realme, they ſet themſelues forward by little & little to maintaine a ſchoole [m] of atheiſme, epicuriſme, & libertiniſme: for the more eaſie cõpaſsing wherof, they incite and embolden one another, that euẽ ſome of the wiſeſt worldlings dare openlie defend them in their execrable impieties neuer before heard of: by meanes wherof, it is to be feared, that if god do not quickly extẽd his mercies toward vs, that ſatã in ſhort time with this deadly poiſõ wil infect, abrutiſh & deſtroy a great part of the world;

[k] Pſa. 10. 4. & 53. 1, 2, 3. Ro. 3. 10, 11, 12, 13, 14, 15. 2. Pet. 3. 3, 4. Iud. 18.

[l] Ioh. 8. 44. 2. Cor. 11. 14, 15 16.

[m] Ier. 2 5, 6, 12, 13, 18, 19. & 1. 5, 7, 8. & 9. 3, 4, 5, 6. and 10. 20, 21. and 12. 7, 8, 9, 10, 11. Ezech. 22. 7, 8, 9, 10, 11, 12, 13, 14, 18, 25, 26, 27, 28, 29, 30. Iſa. 1, 2 3, 4. & 4. 8, 11, 12, 18, 21, 22. and 10. 1, 2. & 30. 1, 2. & 31. 1. and 32. 9, 10 11, 12, 13. Hoſea. 4. 1, 2, 3, 6, 7, 8, 9, 10, 11. and 6 9. & 7. 7. Amos. 6 3, 4, 5, 6. & 8. 4, 5 6. Mi. 2. 1, 2, 3 & 3. 2, 3, & 7. 2, 3 6. Za. 7. 11, 12. & 11. 16, 17.

seeing that the workers of iniquitie already are come to this ripenes in al[n] kind of impiety, that they are not only manifest cõtemners of al religiõ & immortality; but studie also more & more to strẽgthen thẽ selues in their pernicious errors by most prophane arguments, forged of their own phantasticall braines and diuelish humours. But seeing that they are sworn enemies vnto all pietie & godlines, it were but in vaine for [o] mee to publish vnto such the true knowledge & right vse of christiá religion; because in reiecting the first, they manifestly showe, that the last nothing at all pertaineth to them. Neuertheles, that both such filthy vermine may be made inexcusable, vnlesse they speedily turn vnto the lord, & also to forewarn the ciuil [p] magistrate, vnto whõ the [q] cõseruation of the

n Psal 36.1,2 3,4. Math.12. 45. Heb.6.4,5 6. and 10.26, 27.2.Pet.2.17 18,19,20,21, 22. Pro.26.11

o Mat.13.57, 58. Ier 11.14. &15.1.2.pe 2 12,13,14,15. Ier.7.16.& 14 11.Apo.22.11

p Ezech. 18. 27,30.

q Rom.13.1.

Commonweale is committed) of the great and imminent daungers
r Pſal.36.1,4. which are like to inſue, if atheiſts, epicures and libertines be permitted (thus ſcotfree) ſecretlie to ſcatter themſelues abroad, or (rather) openlie to take ſtrength; to the end
ſ2. Pet.2.20, 21. 2.Cor. 6. 14,15,16. to poyſon and ſ deſtroy a whole kingdom. But principallie, for that theſe monſters of men do in open ſight ſpring vp euerie daye, and ſwarme in euerie place; moſt impudentlie thruſting thēſelues into the companies of all ſorts of people, to beate down and ouerthrow (euen from the foundations) the doctrine of true Religion: therefore it ſhall not bee amiſſe (before we proceede anie farther) to paint them foorth in their colours, & to
ſ Rom.3.11, 12 13, 14,15, 16' 2.pet.2.17 18' 19 Iud.10 11',12,13,16. diſcouer the ſ venyme which lurketh vnder their cloaked hypocriſie; to the ende they may be had in hor-

horror, and deteſtation of all men, as alſo (if it bee poſsible) that the Church and Weale-publike may bee preſerued from their contagious [u] infection. Wee tremble and are amazed, when the monſtrous impietie and abhominable ſuperſtitions of heatheniſh and idolatrous Nations are recited vnto vs: but what are all thoſe in reſpect of them, who without all feare of God, or reuerence vnto his Miniſters, endeauour to pull vp by the rootes all kinde of pietie, religion, and godlines; which kinde of mōſters will be more hard to encounter, and (without compariſon) wil bring more dammage to the true Chriſtianitie, than euer did Antichriſt the ſonne of [x] perdition, if they bee ſuffered to encreaſe but a verie ſhort time, ſeeing they caſt away all feeling of diuinitie: & it

[u] 2. Cor. 6. 14, 15, 16, 17. Iſa. 52. 11. Eph. 5. 3, 4, 5, 7, 11, 12 Apoc. 21. 27.

[x] 2. The. 2. 3, 4 5. Mat. 12. 45. Ioh. 8. 24. Re 6. 21. Heb 4, 5. 2 20, 21.

is so far off that they are touched with anie Religion, that they had rather all religion were extinguished and come to nought. They set themselues also (by a diuelish conspiracie) to choake vp all feare and feeling of God, and vtterlie to burie the remembraunce of our Lord Iesus Christ; and from this outragious furie, doo easily fall into the prodigall dissolutenes of Epicures: for whollie casting behinde them al pietie and diuine reuerence, they madlie scoffe and flout at true religion, as if it were a fabulous tale, & hauing broken the boũds of al christian reuerẽce, do run headlong, whether soeuer their vnbridled affections do carie them, and so like brute beasts they giue themselues ouer to commit al kinde of villanies, without anie feare either of the iudgement to come,

come,or hope of eternall life; and conſequẽtlie cõtend by their moſt hainous blaſphemies, to extinguiſh that religiõ from whẽce we haue our ſaluation, aſſaulting our faith with venimous ſcofs, & endeuoring by al meanes not only to ſhake the hope of weaklings; but wholly to bereaue thẽ of it,if they could: & finally,as libertines haue ſold thẽſelues to cõmit al kinde of iniquity,as whoredõ,fornicatiõ, adulterie, inceſt, to ſteale, rob, deceiue,murther,blaſpheame,and to do al other wickednes, which cõmeth in their heads, reiecting all ſubiection & obedience to wholſome lawes,to ſerue & obey their inordinat affectiõs & beaſtly appetites. Now although that all theſe ſtrãge & helliſh opiniõs are not alwaie foũd together in euery atheiſt; notwithſtãding,ſo it is,that he which

z 1.Cor.6.9, 10. Gal.5.19, 20,21. Epheſ. 5.5.

which hath ouer maliciouſlie turned his backe vnto the Almightie (by a ſecret yet moſt iuſt iudgemēt of God) falleth into a Laborynth
z 2.Pet.2.20 & 21.Heb.4 6.& 10.26 of z blaſphemous impieties. True it is that partlie for the ſhame and partely for the feare they haue of men, they ſhew not themſelues ſuch alwayes, neither in all companies as they are in very deede; for they know wel how to watch and ſpie out time, place and perſons, where & with whom they may freely ſpew out their venym, and deuiliſh opinions, the leaſt part whereof is ſufficient to corrupt,
a Mat.16.6 Mar.8.14.Pro. 1.10.and 4 14 Ephe.5.11. 1.Cor.15.33. and deſtroy a whole world. For there needeth but a worde caſt forth againſt heauen to a impoyſō a whole coūtrey, eſpecially where
b Gen.6 5. and 8.21.Mat. 15.19 there are wauering mindes, prone to receiue b whatſoeuer openeth the way to riotous liceaciouſnes,

in ſuch ſort that they ſup vp, and drawe in the ſame, and hauing ſo done, powre it out againe, and cõmunicate it vnto others: not vnlike to poyſon which firſt hauing gottẽ into one part of the body ſoon infecteth the other mẽbers: And as a ſparke of fire hauing caught hold on a ſmall corner of the houſe, kindleth by little and little, and in the ende cõſumeth all that is neare it. Beſides that the impunitie vſed in ſo many places doth allure, and egge them forward to be hardie in their wicked doings. Nowe the ſore of theſe ſtrange and hurtfull ſectes being alreadie gathered to a head, it will quickly appeare deadly and incurable, if remedy in due time bee not applied. And truely it is a ſhamefull thing that we ſhould be ſo haſtie to quench fire, and carefull

full to arme our ſelues with preſeruatiues againſt the plague. Yea that *c* magiſtrates ſhould be ſo diligēt to chaſtiſe thoſe which haue ſaide or doone any thing againſt the maieſtie of an Emperor, king, Prince or Noble-man; but when queſtiō is of the ſupreme maieſtie of the Lord, troden vnder foote, of the excellencie, dignitie and office of Ieſus chriſt, of the power of the goſpel, of chriſtian religion, of the reformation of life, & of the hope of eternal felicitie, ſcornfully cōtēned; it is a great ſhame (I ſay) that no mā wil opē his mouth, nor few of thē that are placed in authority, to puniſh ſuch pernicious malefactors, according to their deſerts.

c Pſal. 101. 2, 3 4, 5, 6, 7, 8. 1. King. 6. 11, 12, 13, 14. Rom. 13. 1, 4.

d 1. Kin. 9. 2, 3, 4, 5, 6, 7, 8, 9. Leuitic. 26. 14. 15, 16. Deut. 28. 15, 16, 17, 18, 19, 20, &c. Lament. 2. 17. Malach. 2. 2, 3.

For what *d* proſperitie or happineſſe can be looked for in thoſe Lands and Countries, where there is ſo great impunitie of ſuch heinous

nous blaſphemers? Yea, whereas it is ſo farre off that they are cut downe, that ſometimes it is rather a ſpeciall meane to get them credit and preferment with thoſe which do delight to bathe themſelues in like liquor? Therefore thoſe that haue the charge of the Lords people ought chiefly to employ their authoritie & power, to the brideling of al cõtemners of God & his moſt ſacred religion: for if ſo bee that amõgſt the heatheniſh nations all ſuch were grieuouſly puniſhed which caſt foorth blaſphemies againſt the gods receiued amongſt thẽ, how can chriſtian magiſtrates eſcape the iuſt vengeance of God, if they ſuffer the Maieſtie of the Lord moſt blaſphemouſlie to bee prophaned, reuiled, & il ſpokẽ of? and how cã they but bluſh, if they ſuffer diuine religiõ to be poluted,

and

& the ſoueraigne maieſty of God, to whom all power belongeth in heauē & in earth, to be e ſcoffed & laughed at? For the glorie of God by infinite degrees is more precious and excellent, than the honour, authoritie, and glorie of men. Therefore it is moſt neceſſarie and requiſite for to redres ſo pernicious an euill, to make thē vnderſtand by expreſſe and ſpeciall ordinances, the hainouſnes of ſuch crimes, and to adde thereunto greeuous threates and puniſhments according to the rule of Gods holy word; in ſuch ſort that all f manifeſt ieſters, gibers, ſcoffers, mockers, & flowters of GOD, of all godlynes, of Ieſus Chriſt, of the holy ſcriptures, of holynes of life, of hope of the reſurrection, of the immortalitie of the ſoule, of life euerlaſting. Finally all contemners

e 1.Tim.4.1,2 Iud.18,19.ve. 2.Tim.3.1,2, 3,4,5.

f 2.Pet.3 3,4 1.Cor.6.9,10. Gal. 5.15.20, 21.Ephe.5.3.5

temners of God, all prophane and godleſſe perſons, may bee bridled, corrected, and puniſhed, according to their deſeruings.

The duetie then of all thoſe which make profeſsion of the heauenlie religion, is *a* to ſhine like bright torches in the middeſt of ſo deepe and thicke darkneſſe, to the ende, that if it be poſsible, we may draw them out which are plũged therein, to behold the mark whervnto wee ought all to tend in this our miſerable and dangerous pilgrimage. It is therefore behoouefull, that this litle Treatiſe be principally addreſſed to thoſe, who by the ineſtimable grace of the Lord are enlightened with the true knowledge of Chriſtian religion. For inaſmuch as they haue taken a bleſſed *b* waie, and are by the vertue and power of the holie Spirite re-

a Math. 5. 16 Phi. 2. 15. Col. 3. 1, 2, 3. Iam. 1. 22.

b Iohn. 14. 6. Rom. 8. 9, 16. Galat. 4. 6.

resolued of the truthe, euen to make open profession thereof, they giue more hope than all the rest, that they will c dispose and order themselues according to the vse of true godlines, and integritie of conuersation.

c Ro.13 11,12 13,84 Eph.4. 29,30. and 5. 2,3,4,5,8,9, 10,11. Eph.1. 27.

Now the ende and d principall vse of the Lawe, of the Prophets, of our Lord Iesus Christ, and his Apostles, commeth to this; that men be ioyned to GOD: forasmuch as in him consisteth theyr sure and whole felicitie. And the whole band of this coniunction, is no where more properlie or aptlie founde than in e Faith, than in the pure, holie and true Religion.

d Iosh. 22.5. Ioh.17.3. Ro. 5.1,2. Eph.2. 18,19. Gal.4.6

e Ioh.3.16.& 5.24. Rom.14 23. Heb.11.6.

Which maketh, that albeit we knewe and vnderstood all that is conteined in the holy Scriptures, and had a good and ripe memo-

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rie to keepe the ſame, and notwithſtanding *f* ſhould bee alwaies one, and ſtill continue in our corrupt nature, without approaching otherwiſe to GOD, to cleaue vnto him, the ſame will ſtande vs in no ſteede, but rather make vs more culpable towardes his Diuine Maieſtie: and heerein wee ſhoulde bee no leſſe woorthie of punniſhment, than that *g* Seruaunt, which being daylie informed of his Maſters will, leaueth (notwithſtanding) the ſame vndone.

f Matt. 5. 20. and 7. 21, 22, 23, 24. Luc. 11 39. Mat. 11. 20 21, 22, 23, 24. Luc. 10. 13, 14 15. Iam. 2. 26.

g Luc. 12. 47.

The which dooth manifeſtlie ſhewe vnto vs, that the true and right knowledg of the holy ſcriptures, conſiſt not onely in a ſimple contemplatiue and bare vnderſtanding, but in that wee *h* beleeue the promiſes of GOD in Chriſt, and practiſe and put in vre the good

h Ioh. 14. 15; 21. Mat 3. 10.

& wholſome counſails which are miniſtred vnto vs by the preaching of the Goſpell.

This is the cauſe why the Lord rebuketh [i] ſo ſharplie the Iewes, for that they honoured him with their lips, but their hearts were far from him; that they took his lawes and ordinances in their mouthes, and notwithſtanding hated all diſcipline & correction. This is the cauſe alſo why the [k] Apoſtle ſaith that the kingdome of God conſiſteth not in words, but in power. And therefore, for what cauſe elſe I pray you, doth [l] God require ſo earneſtlie the execution of his cõmaundements, and obedience vnto his Statutes and Ordinaunces? To what purpoſe doo the [m] Prophets ſo often inculcate, and commaund ſo expreſſlie in the name of God, that men ſhould doo iudge-

ment

[i] Eſay. 29. 13. Mat 15 7,8,9. Pſal. 50. 16,17 18,19,20.

[k] 1. Cor. 4. 10.

[l] Leuit. 26. 13 14,15,16. Deut. 28. 1. 15

[m] Iere. 22 3. Matth. 23. 23.

ment, iuſtice, & mercie? Wherefore dooth our Lord Ieſus Chriſt preach ſo inſtantlie (by his [n] Apoſtles) Repentaunce and the fruites thereof, the mortification of the olde man, of the fleſh, and of our earthlie members; vnleſſe it bee to this ende, to ſhewe vnto vs, that whatſoeuer vnderſtanding wee haue of the whole bodie of the Bible, it profiteth nothing, if it be not in godly ſort practiſed? And eſpeciallie, ſeeing that Ieſus Chriſt ſhal giue [o] iudgement according to our workes, for that they be infallible demonſtrations of faith and of infidelitie; and that we muſt ſtraight waies giue accompt of all that we ſhall haue done in this bodie, good or il, yea euen of euery [p] idle word; we are ſufficiētly taught, that this is the thing, about the which, next after faith, wee ought principallie

[n] Mat. 3.2,6. & 7.16,17,18 Luke. 24. 47. Roman 8. 13. Colos. 3.5.

[o] Matth. 25. 31,32, 33, 34. 35. Rom. 14. 10. 2. Corin. 5. 10. Tit. 3.8.

[p] Mat. 12,36.

to employ our ſelues. But what? Man is [q] ſo ſenſles & bereft of vnderſtanding and iudgement, that he buſieth his minde and applieth his ſtudies, rather to friuolous and trifling things of no importaunce, than to that which is neceſſarie to ſaluation. Not that therefore we ſhould thinke, that a vertuous and godlie life and good workes are the cauſes of our ſaluation, (for the onely [r] grace and mercie of God, apprehended by true and liuelie Faith in Ieſus, is the ſole cauſe) but for this, in that we are created vnto good workes, to the end that wee ſhould walke in them, as alſo for that the grace of God comfortable to all men hath appeared, teaching vs, that renouncing infidelitie, and all wicked deſires, wee ſhould liue in this preſent world, ſoberlie, iuſtlie, and religiouſlie;

[q] Rom. 3. 10, 11, 12, 13, 14. Pſal 37. 17, 20, 38. Iob. 20. 5, 6, 7, 8, 9.

[r] Iſay. 53. 5. Iohn. 1 29 & 3. 16. and 14. 6. & 17. 3. Act. 4. 12. Math. 1. 21. Rom. 3. 23 24, 25, 26. 1. Cor. 1. 30. eph. 2. 8, 9. 1 Pet 2 24. 1. Ioh. 1. 7. Tit. 1. 11, 12.

and

and that innocencie and holineſſe of life, is a ſ certaine witneſſe of faith, & conſequentlie of the mercie of God embraced by the ſame: brieflie, that good workes proceeding from faith in Ieſus Chriſt, are (as it were) the way prepared for vs, and made plaine by GOD, to aſſure the Faithfull, that they are ordeyned vnto the heauenlie life.

ſ Mat 7.16,17 18,19,20,21. Ioh. 13.34,35.

This is it, wherefore the holie Scripture doth leade vs alwaies to the vſe and exerciſe of the ſincere religion: ſhewing vnto vs, that we can not better and more laudablie practize the ſame, then being ſo guided in this Worlde by the Spirite of ſanctification in all good and godlie ſ actions; that in the meane ſeaſon, wee might exerciſe our ſelues alwaies in the " meditatiō of the bleſſed life; to the

ſ Rom. 13.14 1. Pet. 2.11,12 Ro. 2.13. Iam. 1.22. and 2.26 Col. 3.1,2,3,4 5. Phil. 1.27. Eph 4.1,2,3, 23,24,25. and 5.11. 1. Theſſal. 2.12. Deu. 6 6,7,8,9.

" Pſalm. 1. 2. Deut 17.19.

which wee ought vnceſſantlie to aime, as to the principall marke, like vnto good and cunning archers, who ſhoote ſtraight at the white, not turning away their eye either here or there. For the vnderſtanding whereof wee ought alwaies to ſet before our eyes the end wherefore GOD did create mã at the beginning, which is for no other purpoſe (all things being neerelie conſidered, and diligentlie weighed) than to honour and glorifie him. Which we cãnot rightlie do vnles we referre all our life, and all our actions thereunto: and therefore if we giue our ſelues vnto any peruerſe and wicked life, we depriue and fruſtrate him (aſmuch as in vs lieth) of his glorie, diſhonour him by our ſinnes, and wee wipe away more and more, whatſoeuer print or trace of his image remai-

* Gen. 1. 26, 27, 28. & 2. 18 21, 22. Col. 3. 10.

y Rom. 6. 12, 13, 14, 15. Luc. 8. 18. Mat 6. 23. Ioh 2. 34 Matth. 12. 45. Hebr. 6. 4, 5, 6. 1. Cor. 6. 9, 10. Gal. 5. 19, 20, 23. Rom. 8. 13 14.

remained in vs, engraued by him at our firſt creation: which diuine image z notwithſtanding, he wold haue reſtored and reedified in vs by his Spirite, in caſting off the old man, corrupt in his deceiptfull deſires, according to his firſt conuerſation, and in being renued of the Spirit of our thoughts, and in putting on the newe man; which is created after God, in righteouſnes and true holines.

z Rom.6.1,2 3,4,5,6,7. Gal. 3,26,27. & 5. 13,16, 17, 18, 24 25. and 6. 14,15,16. col. 2.12,13. Eph. 4 23,24. 1.pe. 1. 15, 16, 17, 18. Leu.11.44 and 19.2. 2. Tim.2.11.

To the attaining whereof, there is no doubt, but that euen thoſe, who are illuminated with the right knowledge of the Goſpell, doo a find in themſelues great difficulties. For although they haue through the grace of God this vãtage aboue others, that they know him by his word, & make profeſſion of his pure & fincere ſeruice: notwithſtanding, when queſtion

a Rom.7.14, 15,16, 17, 18, 19,22,23, 24. 2.Cor.12.7,8, 9,10. Pſal.51. 1, 2, 3, 4, 5, 9, 11. Geneſ.6.5. & 8,21. Iam. 1.14,15.

is

is of the practise and execution of so worthie a knowledge and profession, and that it must come to triall, so manie lets and stops present themselues, as nothing more. For first *b* Satan laieth his subtil & craftie ambush and snares; yea, there is nothing so wicked, which he bringeth not with him, and setteth a broache, to hinder and impeach the effect of so good a deed, and to cast men backe from the same.

b Gen. 3.1,2, 3,4,5. 1.Pet.5. 8. 1.Tim.4.1.

c And for the atchieuing of his pernicious attempts, he vseth euen our selues and our vnrulie concupiscence to serue him, as souldiers, traitours vnto their Head and Captaine. Then *d* to put them farther off from the execution of the wholesome knowledge of God, hee presenteth vnto them, the world, with all his braueries, enticements

c 2. Cor.4 4. Galath. 5. 17, 19,20,21. Eph.2.2.

d 1.Cor. 6. 9, 10. Luc.16.19 2.Cor. 11. 14. Iam. 1 10,11. & 4 4. 1.Ioh 2.15,16,17.

ticements and baites: and in the ende hauing drawen them to his lyne, dooth dazle theyr eyes, and whollie enchaunt them by the deceiuable ſweeteneſſe of earthlie things.

True it is, that in the midſt of ſo manie limetwigs laid, & ſo manie baites ſet for vs, thoſe that are moſt ſurely [e] taſtened in the ſaid knowledge, and haue a more firme and certaine perſwaſion ſuffer not thẽſelues ſo eaſelie to be takẽ by ſuch deceiuable allurements, nor lightlie to be caſt out of the ſaddle, and thrown to the ground by the hard and grieuous ſtumbling blockes of this olde Enemie. For beeing ſtrengthened by the Heauenlie power, they doo not onely not permit themſelues to bee ſoaked and effeminated by the flatteries, allurements, fauours and deceipts, which

[e] Luc. 22. 31 32. 2. Cor. 12. 8, 9, 10. Iſa. 49 15, 16. Ier. 31. 3. Mat. 10. 30. Ioh. 10. 27, 28, 29. and 17. 24. 25. & 9. 15, 16 & 11. 29. Eph. 1. 4, 5, 6. 2. Ti. 2. 19.

which the diuell preſenteth vnto them, but alſo refuſe & exile from them his dangerous enticements. And albeit the aſſault that this cruell and bloudie warrier eftſoones grieueth them, & the deadly hurt and dammage which he laboreth to doo vnto them: yet neuertheles they paſſe forward in that ſpirituall warfare, although it bee not without great difficultie & reſiſtance: endeauoring themſelues, as the Lord by his grace wil vphold them, in deed to performe and execute that which they beleeue and vnderſtand concerning true Chriſtianitie: of whom the *f* number is verie ſmall, in reſpect of the workers of iniquity, in whom the god of this Worlde hath blinded the mindes, that the light of the glorious Goſpel of Ieſus Chriſt, might be the ſauour of death vnto them.

f Iſa. 1. 2, 3, 4, 6, 9. and 10. 22 Rom. 9. 27, 28 29. 1. Kin. 19. 10. Rom. 11. 3, 4, 5. Mat. 20 16. and 22 14 Luc 12. 32.

It

It is not *g* then inough, that the knowledge of the will of God do runne in our heads, & that we can brauelie talke thereof; but it is also neceſſarie that wee order and frame our liues thereunto; for the hearers of the word ſhal not be iuſtified, but the dooers thereof: & therefore *h* the word of the Lorde muſt ſerue vs in ſteed of a myrror wherein we ought to behold our ſelues, to the ende that we may be transformed in him. And althogh the *i* doctrine of faith, hath the firſt place in Chriſtian religion, and for that it is neceſſarie, that thoſe that tend to the true practiſe thereof, & to the reformation of their liues, begin neceſſarily at the ende, (for in vaine ſhould a man indeauor to order and frame wel his life, if firſt he had not faith, which is the root, and which dependeth of the only grace

g Mat. 7. 22, 23 Luc. 13. 26, 27 28. Mat. 12 33 34, 35. and 13. 19, 20, 21, 22. Roman. 2. 13. Iam. 1. 22, 23.

h 2. Cor. 3. 18 Iam. 1. 25.

i Rom. 10. 17 & 14. 23. Heb. 11. 6. Ioh. 3. 16 and 5. 24.

grace and mercie of GOD) yet is it ſo notwithſtanding, that following the Prophetes and Apoſtles manner of proceeding in ſundrie places, to take awaye the vizard with the which ſo manie diſguiſe themſelues, I will ſhewe, that holines of life, is inſeperably ioyned with iuſtification; and, that men vaunt of the heauenlie knowledge to no purpoſe, but to theyr owne condemnation, if they practiſe it not, and applye it to his proper ende: yea, that they are worſe than Infidelles, without the true exerciſe, and carefull practize of true Religion: For, to him that knoweth how to doo well, and doth it not, to him it is ſinne; and he that knoweth his Maſters will, and dooth the contrarie, ſhall be beaten with manie ſtripes.

k Tit. 3. 7, 8. Iam. 1. 23. and 2. 17, 20, 26. & 3. 13, 15, 16 17, 18. & 4. 16 17. Col. 3. 1, 2. Gala. 5. 21, 22. Roman. 8. 13. Luc. 10. 13. Apoc. 21. 27.

Now

Now, the Law of God is a certaine rule of the loue, obedience, and perfect righteousnes, which we owe vnto his Maiestie, and to our neighbours; and that with cõdition of *l* eternall life, if we fulfil the same perfectlie: or eternall death, if wee omit one onelie iot thereof. Moreouer, it is *m* impossible for vs to doo it, because of the infirmitie of our flesh. So farre then it is off that we may be iustified thereby, that it (is it which requiring with all rigor, the thing that is not in vs, and that wee can not anie way pay) discouereth our maladie, & finally condemneth vs, & setteth the gulf of hel wide opẽ to swallow vs vp without Christ.

l Leu. 26. & 19. 15. Deut. 27, 28. Ezech. 22. 12.

m Gal. 3. 21, 22, 23, 24. Ro. 3. 9. and 10. 4. and 8. 3.

If therefore we will shewe by some good effect, that the exact doctrine, which the Law comprehendeth, is not vnprofitable to vs: it

it is conuenient, firſt of all to practiſe it in this manner, to wit, that we earneſtlie and vnfainedlie acknowledge the naturall weaknes which is in vs, and how farre our corrupt nature is remooued from that perfection which the law requireth: brieflie, that wee feele in our ſelues the grieuous curſe and condemnation which is due vnto vs because wee cannot attaine to the full and whole obſeruation thereof, and in how daugerous & miſerable eſtate we doo remaine without Chriſt. Finding therfore our ſelues by the iuſt iudgement of god guilty of euerlaſting ruine, as miſerable caytiues, deſtitute of all goodnes, and repleniſhed from top to toe, with rebellion, diſobedience, and all kinde of iniquitie, ſhal we lift vp our hornes, or ſhal we preſume any thing of our own

n Pſal. 51.5. Iob 4. 18, 19. Rom. 3.4,5,6, 7. and 4.14,15 and 7.5,6,7,8, 9,10,11,12.

o Deut. 24.26 gal. 3.10. Iam. 2.10.

p Rom. 8 7.8. Ioh. 64.6. Pſa. 90.8.9. Gen. 6. 5. Iſay. 33.14. Heb. 11.29.

wor

worthinesse? Nay rather, feeling our selues wholly and in euerie point endebted and in arrerages to the diuine iustice, and not any way able of our selues to satisfie for the same, wee can not but mislike of our manifolde imperfections, & acknowledge our selues guiltie of eternall wrath.

This is the manner how wee ought first of all to practise the lawe of the Lord; that is to say, in humbling our selues to the vttermost, in debasing & casting of our selues downe, euen to the bottome of the earth, with an vnfained acknowledging of our miserie, and with a true feeling of the infernall gulph, into the which our sinnes do throw vs headlong: to the end that we may freelie escape cõdemnation before God, seeing that we haue not wherwith to satisfie the

a Exo. 32. 31. Iosh. 7. 6, 7. 1. Sam. 10. 18, 19. 2. Cron. 33 12, 13. Psal 6. 1, 2, 3, 4. & 12. 1, 2 and 51. 1, 2, 3, 4, 5. Isa. 1. 6. Luc. 17. 10. Rom. 7. 12, 13 14. and 9. 16. and 11. 6. Gal. 2. 16, 17, 18, 19 20. & 3. 10, 11 12, 13, 14.

leaſt part of his iuſtice. Where-vpon, it is not to bee doubted, that thoſe which pretend to be iuſtified by their owne workes, do nothing els but ſeeke ſaluatiō in that, that condemneth them moſt; vtterly aboliſhing the al-ſufficient merites of Ieſus Chriſt.

b Habac. 2 4. Roman. 1.17. Hebr. 10. 38. Epheſ. 2. 8, 9. Phil.3.8. Iſay. 53.5. 1.Pet.2. 24. 1. Cor. 6. 20. Apoc.1.5, 6. 1.Ioh.1.7,8 9,10. Hebr 9. 14. 1.King 8. 46. 2.Cron 6. 36. Pro. 20. 9.

Now, this ſo *b* arrogant and ouerweening preſumption, proceedeth from nought els but from the ignorance of themſelues, & from the natural corruption which is in them: for if they would trie & examine themſelues neerly, I doubt not, but it will be with them as it is with the peacocke, which laieth downe her beautifull feathers, beholding her ill fauoured feete: euen ſo, theſe arrogant iuſticiaries will let fall their loftie lookes, and ſtrike their top gallāt, whē as they ſhal behold the depravatiō of their cor-

corrupt nature, by the law of god, which is the perfect rule of righteousnes. And if they would enter into [c] themselues, and neerlie consider what the Scripture pronounceth of euerie man, to wit, that his iniquity is great vpon the earth, & that al the imaginations & thoghts of his heart are euill continuallie, and that the conceipts of his mind are pernicious euen frō his youth, they would not bee so pust vp and swolne as they are: but would hūble thēselues by a liuely acknowledging of the deadlie and contagious Leprosie, wherwith they were stained from their first offspring.

[c] Gen. 6.5. & 8.21. Rom. 3. 10, 11, 19, 20. Eph. 4. 23, 24. Psal. 51.5 Iob. 9.20, 21. & 15 14, 15, 16. & 4.18, 19.

But for that we are by [d] nature wonderfull blockish, dull, yea, and of our selues without all reuerent feare of the Lord, it is most necessarie, that wee haue our re-

[d] Psal. 14. 1, 2 3. & 53. 1, 2, 3 1. Cor. 1. 21. & 2. 14.

course to God euerie minute: to the ende, that hee suffer vs not to sleepe and wallowe in our sinnes, but that he would awake & strike vs with a liuely feeling of our innumerable offences & iniquities, that wee may haue a misliking of our sinful nature. Trulie if the law doth not this for vs, and wound vs as with a speare, euen to the verie heart, whollie to bring to nought and pull downe our vnbridled cõcupiscence, wee shall neuer leaue flattering and perswading of our selues to be that indeede and substance, which wee are scarselie in outward shadowe and superficiall demonstration.

e Iob. 14. 17, 23. Psal. 25. 6. 7, 16, 17. & 32 1, 2, 5. and 69. 5. and 79. 8. & 119. 67, 71. Rom. 2. 14, 15 and 3. 19, 20, 21. and 4. 15. Gal. 3. 19. 21, 22. Iam. 2. 10.

Therefore to practise well the Lawe, there is nothing better than to lay before our eies that *f* perfection and integritie which the Almightie requireth of vs, and how farre

f Leuitic. 26. Deut 27. Isa. 1 1, 2, 3, 4, 5, 6. Rom. 3. 10, 11 12, 13.

farre off we are from the same.

There is also nothing more proper & fit for this purpose, than to bee often (as it were) *g* summoned before the iudgement seate of God, aud to make our appearance there, to bee condemned in our selues & to haue a serious feeling, how right and exact a iudgement that is, and that nothing can be allowed, which is not sound & perfect: and that a whole worlde full of filth and dregs which are in vs, hindreth and letteth vs, that we cannot subsist the twinckling of an eye and not be vtterlie confoũded, euen with the least flash of his iust vengeance.

g Isay. 5. 18. Deut. 28.

h Iob. 15. 14, 16. and 14. 4. 1. King. 8. 46. 2. Cron. 6. 36. Psal. 14. 3. and 51. 3, 5, 9. Pro. 20. 9. 1. Ioh. 1. 8, 10.

Seeing then that there is nothing in vs, but a whole *h* deluge of iniquitie, & that roũd about vs we behold naught els but a *i* hell, for the iust punishment of our sinnes,

i Psal. 130. 3. Deuter. 24. 16. Ier 31. 30 Eze. 18. 20. Rom. 3 9, 10, 11, 23. & 6. 23. Deut. 27. 26. Gal. 3. 10, 11,

wherewith wee are naturallie couered, and which we haue heaped one vpon another by our diſordered life; what remaineth there in ſuch a miſerable caſe to keepe vs from deſperation, next at hande, than that we flie from our ſelues, & betake vs to Ieſus Chriſt alone, the onely ℞ ſouereigne and ſole remedie againſt all our offences, ſinnes & iniquities: to find in him by faith in his inuiolable promiſes, that which we cannot find elſe where in the world.

And foraſmuch as he is the ℓ end and accompliſhment of the law, & that he is giuē vnto vs of God the Father, for righteouſnes, ſanctification, wiſedome and redemptiō: whether by the law (as by a ſchoolemaſter) we are guided & lead, not onely to be comforted, but alſo finallie healed of all our infirmitie

℞ Iſa. 53.3,4, 5,6. Dan.9.26 27. Ioh.1.29, 36. and 14 6. and 17.3. Act. 4.12. 1.Cor.1 30.2.Cor.5.21 1.Pet.2.21,22 23. Heb.9.14.

ℓ Habac.2.5. Rom. 1.16,17 & 3.24,25. & 5 1,2. 1. Cor. 1.18. Eph.2.7, 8,9. Rom.10. 4. Gal.3.24.

and diſeaſes. And therefore, when as being liuelie touched with the feeling of our wretchednes, wee embrace by faith, and applie vnto our ſelues the onely remedie that is propoſed & proffered in Ieſus Chriſt, againſt *m* deſperation; into the which without the ſame wee ſhould fall: we apprehend ſtraight waies in him whatſoeuer is neceſſarie for our ſaluation: for then by the *n* power of faith, which is giuē vs from God, & by the preaching of the Goſpel, whereas before we were wicked, rebellious, diſobedient, & vniuſt of our ſelues, we are freely reputed obedient & righteous before God: in ſuch ſort, that the obedience & righteouſnes of Ieſus Chriſt (which is apropriated and imputed vnto vs by faith) is more than ſufficient, to acquit abſolue, & make vs iuſt before God.

m Rom. 7. 15 16, 17, 24, 25. & 8 33, 37, 38 & 11. 29. Iſa. 49. 15, 16. Ier. 31. 3. Mat. 16. 16.

n Rom. 10. 17 Gen. 15. 6. Ro. 4. 3, 7, 8, 14. Eph. 2. 13, 14. Rom. 5. 1, 2. & 8. 1, 2. Gala. 2. 16, 17, 20, 21. Ioh. 10. 27, 28, 29. Heb. 7. 25, 26.

Behold how the *o* holie Spirite directing vs vnto the Goſpel, as to a ſure and an infallible refuge, by faith in Ieſus Chriſt, dooth comfort, eaſe and relieue vs of all our euils; and in the ende decketh vs and *p* cloatheth vs with all his heauenlie graces: that we may bee acceptable to GOD, and accounted of the number of his Children, thereby to make vs partakers in Ieſus Chriſt of life euerlaſting: and if we feele not the ſame within our ſelues, what frute ſhall wee receiue by the preaching of the Goſpell? what will it profite vs to haue our *q* eares beaten therewith? or to make open profeſsion thereof before all the world, if we haue not firſt gotten this point, that is, to be *r* touched to the quicke with the feeling of our ſinnes, which may engẽder in vs a true miſliking

o Ioh. 14 26. Rom. 8.14,16 Gal 4.6. Eph. 1.17, 18, 19. & 4.30. 1. Ioh. 2 27.

p Ioh. 1.16. Iſa. 44. 2, 3, 4. Ioel. 2. 28. 1. Cor. 3.16. Apoc. 7. 13, 14, 15.

q Iſa. 1. 11, 12 13. and 66. 2, 3, 4, 5. and 59. 2, 3. Iere. 5 21, 22, 23. Amos. 5. 21. Micah. 3 4, 5, 6. Mat. 3. 10.

r Pſal. 51. 1, 2 3, 5, 9. Luc. 15. 18, 19, 20, 21. Iſay. 1. 16, 17, 18, 19. Ezech. 18. 20, 21, 22, 23.

of

of our ſelues, for hauing ſo innumerable waies diſpleaſed the Maieſtie of the eternall God: & next to embrace by a true and liuelie faith the free remiſsion of our ſinnes in the moſt precious bloud of the Lambe.

To practiſe then wel ſ the thing aboue mentioned, and to haue the right vſe thereof, after that we are fullie perſwaded by the holy Spirite working in vs, thorough the preaching of the Goſpell, that our ſaluation dependeth of the only mercie of GOD, and that the whole ſumme of all manner righteouſnes is freelie offered vnto vs in Ieſus Chriſt: it is expedient that by faith, we ſhould lay hold thereon: and then to ſhewe the true effects of the ſame, that we cõforme our ſelues to the obedience due vnto God, and alwaies haue his will

ſ Mat. 7. 16, 17 18. Luc. 6 43, 44. Rom. 2. 13 Iam. 1. 22, 23. & 2. 17. 19 26 Rom. 12. 1, 2. Col. 3. 1, 2, 3, 4 5. Rom. 13. 11 12, 13, 14.

will for a rule, to the ende, that thereby we may render vnto him such reasonable seruice as hee demaundeth of vs.

Now, to *r* dispose our selues fitly and conueniently to so commendable a practise of Christian religion, we must doo violence to our draw-back and vntoward nature, to constraine the same, and make it subiect to the loue of God: for we are so iealous, so caried away, & sworn to the loue of our selues, that wee can not loue anie thing which is not to our fancies, and which liketh vs not in euerie respect. For as touching God, forasmuch *u* as we are conuicted within our selues, of his greatnes, power, iustice, and of the perfectnes of his will, being altogether contrarie to ours; which is both *x* vicious & peruerse, it is so farre off that wee

r Rom. 6. 1,2 3,4. and 8. 1,2 5,8,13. Gal. 5. 16. Eph. 5. 11. Phil. 1. 27. 1. Iohn. 2. 15,16. 17.

u Psal. 8. 1. & 19. 1,2. Rom. 1. 20. Iob. 28. & 36. & 37. & 38. & 39. and 40. and 41.

x Gen. 8. 21. Iob. 4. 15.

can

can loue him of our *y* owne motion & inclination, that we rather flee *z* from him as a ſeuere and rigorous Iudge, and hate him as an enemie, againſt whom we wholly ſet and bend our ſelues.

y Rom. 9. 16. Phil. 2. 13.

z Rom. 3. 9, 10, 19.

Therefore wee muſt (by the power and vertue of the holy Spirite) remooue the loue of our ſelues, *a* ouercome & tame the affections of the fleſh, which are enmitie againſt God; and that wee may (by the ſame Spirite) *b* conceaue a loue of him, it is needfull for vs to conſider that he is Charitie it ſelfe, & that all things which are in him are to bee loued, that hee hath ſhewed vnto vs, his charitie, loue, and mercie, infinite wayes: as in our *c* creation, conſeruation, and alſo in all thinges which hee hath made for our ſakes, and eſpeciallie, in that hee ſo entire-

a Rom. 8. 5, 6 7.

b 1. Ioh 4. 6.

c Gen. 1. 26. Eph. 4. 24. col. 3. 10.

entirelie loued vs, that he gaue his
d 1. Cor. 1.30 Ephe. 2.4,5,6. Roman. 8,32. Ioh. 3.16. 1. Ioh 4.9. onelie *d* begotten ſonne: to the end that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting, for albeit that in all other things, hee hath ſhewed vnto vs innumerable teſtimonies of the fatherlie affection which hee beareth vnto vs: notwithſtanding thē chieflie did hee vnfolde the ineſtimable riches & incomprehenſible treaſures of his loue, when as for our ſakes, and for our ſaluation, he ſpared not his owne onely Sonne, who was ſo deere & precious vnto him.

e Pſal. 8.5,4,6 7,8. and 144. 3. Iob. 7.17,18 *f* Phil. 2.6,7, 8. Iſa. 53.5. 1. Pet. 2.24. Ap. 1.6. Heb 9.14 1. Peter. 1.19. 1. Ioh. 1.7,8,9. Col. 1.13. Were it not then great lewdneſſe and villainous ingratitude in vs, not to loue him, who hath placed vs in the worlde, who hath made *e* all things for vs, & who by the precious bloud of his *f* ſonne, hath redeemed and deliuered vs

from

from the miſerable ſeruitude of ſinne, of ſatan, of death and euerlaſting ſhame and confuſion; to adopt vs vnto himſelfe, & to tranſlate vs into the Kingdome of his deare Sonne. In ſtead[g] therefore that all our thoughts, conceipts, imaginations, diſcourſes, practiſes, deuiſes, enterpriſes, and actions, tend naturallie to the peruerſe and fooliſh loue of our ſelues, and follow nothing but that which ſeemeth to vs pleaſant, good and profitable; let vs force our ſelues according to the meaſure of the gifts of the holy Spirite, to tourne and change them to a cleane contrarie thing: that is, to the[h] loue & obedience of our creator. And if ſo be that we frame not our ſelues herevnto, we muſt not thinke that any thing proceeding from vs[i] can either pleaſe or content him; conſidering

[g] 1. Cor. 2 14 1. Ioh. 2. 15, 16 17.

[h] 2. Theſſa. 1: 11, 12. 2. Tim. 2. 22. Coll. 3. 17. 1. Cor. 10. 31, 32.

[i] Deuter. 6. 5. Mat. 22. 37, 38 Luc. 10. 27.

dering that all the offices and duetics we are able at any time to performe, will alwaies be vnsauorie, and abhominable before him, if they flow not from this fountaine, that is to saye, from the singular loue & obedient affection which wee ought to beare vnto his supreame Maiestie.

Now, we cannot loue God, except *k* wee submit our selues to his obedience, & put our whole trust in him euen in the midst of all our miseries: and we can neither obey him, nor settle our confidence in his mercies, but we must needs be touched by and by with a filiall feare to offend his Maiestie, and stand in awe of his wrath & high iudgements.

k Iohn. 4. 24. Psal. 18. 1. and 30. 1, 4. & 33. 1, 2, 3. 89. 1, 2. and 118. 6, 7, 8 9. Ioh. 14 15, 21.

If therefore we be once brought & fashioned to this practise of the loue of God, and of the things (aboue

boue mentioned) which accompanie the ſame, & which proceed from thence, it will vndoubtedlie follow, that we will employe our ſelues with great cheerfulnes and obedience to the dueties which we *l* owe vnto our neighbors. So that we ſhal abſtaine not onely frō doing thē anie iniurie or damage, but *m* alſo ſhall loue them, ſuccour and help them in their neceſsities. And indeed, ſeeing that God hath eſtabliſhed ſo ſtraight a ſocietie amongſt mankind, & hath appointed that it be kept and maintained by the bands of charitie: what can it *n* auaile vs to babble & cōmune together, to vtter & ſay by heart an infinite number of places in praiſe thereof, taken out of the ſacred books, if we do not practiſe & put the ſame in vre? Let vs not therefore loue in word, neither in tung onely,

l Leuit. 19.18 and 22. 39. Mark. 12, 31. Rom. 13 9.

m Prou. 3 28, 29, 30. Math. 5.43, 44. Leu. 19.34. Ioh. 13 34, 35. Pro. 10. 12. 1. Pet. 4 8.

n 1. Ioh. 2. 10, 11. Roma. 13. 8, 10. 1. Tim. 1. 5. 1. Cor. 13. 1, 2, 3, 4, 8, 13. Ioh. 15. 12. 1. Ioh. 3. 11, 12, 14. 15. 18.

onelie, but in deede and in truth: & let vs aſſure our ſelues, that we can not better ſhow forth the loue which we beare towards GOD, than in the true and vnfained loue of our neighbour: for he that loueth his brother abideth in the light, and there is none occaſion of euill in him: but he that hateth his brother, is in darknes, and walketh in darknes, & knoweth not whether he goeth, becauſe that darknes hath blinded his eies: therfore he that loueth not his brother abideth in death; yea, whoſoeuer hateth his brother is a man-ſlayer. If then anie man ſay, I loue God, & hate his brother, hee is a liar: for how cā he that loueth not his brother, whom hee hath ſeene, loue God whom he hath not ſeene: for loue commeth of God, and euerie one that loueth is borne of God,

and

and knoweth GOD: and hee that loueth not, knoweth not God, for God is loue.

Seeing then *a* that God hath engrauen his image in our neighbours, wee ought duely to acknowledge the ſame; and ſeeing alſo that he repreſenteth himſelfe ſo liuelie in them, and in deed ordaineth and conſtituteth them as in his place, to be witneſſes of the loue which wee beare vnto his Maieſtie; and eſpeciallie thoſe, in whome his image is reſtored, by the ſpirite of regeneration, and ſanctification: our duetie is in them to ſhew, and declare that we loue him, together that the true, and certaine ſeale of Chriſtian religion, and the ſure teſtimoniall that we are the diſciples of Chriſt, is the mutual charity, & brotherly loue, which we haue one towards another.

a Gene. 1. 26. 1. Ioh 4. 7, 8, 9, 10. 16. Pſalm. 133. 1, 2, 3. Epheſ. 1. 17. & 5. 2. Col. 3. 12, 13, 14. 1. Theſ. 3. 12, 13. and 4. 9. 1. Ioh. 4. 21. Ioh. 13. 34 35. Iob. 6. 14. Math. 5. 43, 44 45. and 22. 39 40. Rom. 13. 9 Gal. 5. 14. Iam. 2. 8. Leu. 19. 18.

another. A new commandement, ſaith our ſauiour to his diſciples, I giue vnto you, that yee loue one another: as I haue loued you, that yee loue alſo one another: by this ſhall all men knowe, that yee are my Diſciples, if yee haue loue one to another: for all other vertues, knowledge, and qualities how great, and glorious ſoeuer they be eſteemed among mē, notwithſtanding they are al filthy abomination in the preſence of the moſt higheſt without the former: whereunto accordeth that of the Apoſtle: though I ſpeake with the tongues of men, and Angels, and haue not loue, I am as ſounding braſſe, or a tinkling Cymball; and though I had the gift of Propheſie, and knewe all ſecrets, and all knowledge, yea, if I had all faithe, ſo that

1.Cor.13.1, 2,3,4,5,6,7,8 Prouer.10.12. 1.Pet.4.8.

that I coulde remooue Mountaines, and had not loue, I were nothing. And though I feede the poore with all my goods, and though I giue my bodie, that I bee burned, and haue not loue, it profiteth mee nothing: loue suffereth long, it is bountifull, loue enuieth not, loue dooth not boast it selfe: it is not puffed vp; it disdaineth not; it seeketh not her owne things; it is not prouoked to anger; it thinketh not euill; it reioyceth not in iniquitie, but reioyceth in the trueth; it suffereth all things, it beleeueth all things: it hopeth all things, it endureth al things: loue dooth neuer fal away, though that Prophesying be abolished, or the tongues cease, or knowledge vanish away: hence it is that he calleth it in another place, the bond of perfectnes:

But because, that some of those which make open profession of the Gospel, do seem in these daies, to be the [c] slaues of their commodities beyond all measure, & christian modestie, and meruelously in bondage to themselues, and to their couetous and insatiable desires, being content with the bare title of a Christian, without shewing forth any other way the true effects thereof: I will not proceede any farther, before I haue hence forward giuen them to vnderstand, that they are wholly deceiued, to think that they are in Gods fauour, and protection, and (as it were) his darlings, vnder colour of the outward profession, and external exercise of the Gospell.

I say therefore, that, that wherof they make such a [d] gallant shew, and set foorth so brauelie, and would

[c] Pro. 27. 20 Isa. 3. 12. & 56 11. Iere. 6. 13. and 8. 10. Eph. 5. 3. 5. Colo. 3. 5. 1. Tim. 6. 6, 7, 8, 9, 10. Pro. 15. 27. and 20. 21. and. 28. 20.

[d] Psalm. 37. 9, 10, 11, 17. and 30. 16, 17, 18. Iob. 1. 13. and 21. 16, 17, 18. and 24. 19, 20. and 27. 13, 14, 15, 16. 1. Cor. 6. 9, 10. Gal. 5. 19, 20. Eph. 5. 3, 5, 6. 1. Tim. 1. 9, 10.

would onely ſeeme to haue it in them before men, and with an hipocriticall oſtentation would bee accounted more pure, and religious than others, ſhall one day coſt them full dere; yea they ſhall ſuffer for the ſame double puniſhment. For the great deluge of wickednes, which in theſe laſt, and moſt dangerous dayes, ouerfloweth the greateſt part of thoſe who would bee placed in the formoſt ranke of Chriſtians, as auarice inſatiable which wholy poſſeſſeth their hearts, deceites, guiles, ſubtilties, vſurie, ſtrange, wonderfull, monſtrous, & before neuer heard of, falſhoods, treacheries, cruelties, violence, iniuries, mortall hatred, irreconciliable enuies, opprobrious backbiting, and blaſphemous ſlaunders, which raigne in many, to the great diſhonor of God, the

hayrous offence of his Church, and irrecouerable hurt of their bretheren: all which filth and vncleannes, dooth it not moſt manifeſtly ſhew, that all equitie loue, mercie, trueth, and chriſtian charitie is vtterlie oppreſſed, and troden down in them, by the ſacriligious cõtempt of the almightie Maieſtie of God, vnder colour, [e] & pretence of the outward, and hypocriticall worſhipping, wherwith notwithſtanding they thinke to diſguiſe, and couer themſelues, that their wickednes may not be perceiued of others.

e Mat. 7. 16, 17, 18, 19 Lu. 6. 43, 44, 45, 46. Iam 1. 22, 23, 24, 25. and 2. 17, 19, 26. 2. Pet 2. 20, 21 22. Pro. 26. 11.

But this maſque, and falſe vizard ſhal turne to their own ſhame and confuſion in the end: for [f] it is nothing to haue full vnderſtanding of religion, and of the ſeruice of God, or diligentlie to frequent the preaching of the Worde of life,

f Iſa. 1. 11, 12, 13, 14, 15. and 66. 3, 4. Ierem. 6 20. Prou 15. 8, 9. and 21. 27. Iſa. 29. 13. Matth. 15 7 8. Ioh. 13. 34, 35.

life, to ſing Pſalmes, to make praiers, and finallie to be partakers of the viſible, and externall ſignes of the Sacraments, vnles the ſubſtance, and trueth of all theſe things be ſtraight waies practized: that is to ſay, vnles they walke in the loue, feare and obedience of the Lord, vnles they bee linked, and vnited together by mutuall humanitie, which may keepe them within the compaſſe of modeſtie, and beate downe their pride, cruelties and haughtines, to the ende, that they deuoure not eache other like ſauage beaſts.

Let vs therefore loue our neighbours in the feare of GOD, euen as CHRIST hath loued vs, and let vs extende the bowels of mercie to ayde, ſuccour, and aſsiſt them with

our goods, counsell, fauour, and briefelie by all meanes, that God hath put into our hands, to make them feele in deede that coniunction, by the which hee hath conioyned vs vnto them: for if we are not touched with our brothers need, misery, and aduersity whom we see; how can wee make our vaunts, that we loue God whome we see not?

And herein it is necessary, that by the working of the Spirite of sanctification, wee should fight valiantlie, and couragiouslie against our selues, as against the chiefest, and most dangerous Enemies of our saluation: because that wee are so transported, and led astray by our carnall, and vnbrideled affections, and by and by so sworne to the fooliſh and deceaueable loue of our selues, and

g Isa. 58.6,7, 8,9,10. Ezech. 18.7. Prouc. 5. 16. Matth. 5.7. & 10.42. Mar. 9.41. Matt. 25. 35,36. Luc. 6. 32,36,38. Ro. 12. 9, 10, 13. Act. 11.29. & 12.25. 1. Cor. 16. 1. 2. Cor. 8 11, 12, 14, 21. 1. Iohn. 3. 11, 12. and. 4.11. 20,21.

h Mattth. 6.2, 3,4,19,20. luc. 14. 12, 13, 14. Prou. 3. 9, 10. 28. Iam. 2, 3, 4 5,6,13,17,19. 26.

and of our own commodities that wee haue care of nothing, but of our ſelues, and paſſe a long boldlie by the neceſsities, and afflictions of our bretheren, as though they nothing touched vs, and as though we were not of the ſelfe ſame race of mankinde with them. And herein verelie wee come by many degrees behinde the Turkes, Iewes, Papiſts, and Infidels, who at that great, and terrible day of the Lorde, ſhall ſtand vp to the condemnation of manye diſſembling, and hypocritical profeſſors of the bleſſed word of trueth.

If then the offices, and dueties of brotherlie [i] loue (which are true, and certaine proofes of the ſounde Religion) and the ſure, and whole practiſe of all the ſeruice of GOD, ought to binde, and

[i] Ia.1.26,27. Heb.13.16.

and as it were glue Christians together; how commeth it to passe, that some blush not; who beeing drawne out of the labirinth of idolatrie, superstition, and of the kingdome of Antichrist, do make opē profession of the holy seruice of God, and yet are so addicted & wholly giuen to themselues,& especially to ℞ couetousnes, which by her tragicall and pernicious budds, choaketh vp all clemencie, loue, and gentlenes, that in al their lifetime, they shew no token of the vse and practise, to the which the heauenly doctrine doth ordinarily summon & inuite thē, in such sort that they swarue and degenerate from humaine nature, the which ought to be common with al men, and drawe rather towards the condition of wilde beasts, than mankinde. For it is so farre off,

℞ Ephes 5. 3.
5. Colos. 3. 5.
1. Timo. 6. 10.

that

that another man can obtaine any good, or receiue any curteſie at their hands, that not ſeldome they ſeeke by all meanes poſsible to hurt, ſpoyle, and ouerthrowe them: who as moſt *l* cruell and merciles oppreſſors, do grinde to pouder the faces of the poore: therefore woe bee vnto them, for they ioyne houſe to houſe, and lay field to field, till there bee no place left for the poore, and needie of the land. But the pathes of all that forget GOD, and the hypocrites hope ſhall periſh: his confidence alſo ſhall bee cut off, and his truſt ſhall bee, as the houſe of a Spider; hee ſhall leane vppon his houſe, but it ſhall not ſtand: hee ſhall holde him faſt by it, yet it ſhall not endure: for they that hate the Lorde, ſhall bee cloathed with ſhame, and

l Iſa. 3 12, 13, 14, 15. & 5.8.

and the dwelling of the wicked shall not remaine.

Now the causes of the importable insolencie, vnbridled pride and crueltie of the wicked are largelie described in the booke of God: to wit, they are lustie, and strong: they are not in trouble as other men, neither are they plagued with other men; therefore pride is as a chaine vnto them, and crueltie couereth them as a garment; their eyes stand out for fatnes; they haue more than their heart can wish; they are licentious, and speake wickedly of their oppression; they talke presumptuouslie: their seede is stablished in their sight with them, and their generation before their eyes: their houses are peaceable without feare, and the rod of GOD is not vpon them; their bullockes gendereth,

∞ Psal.73.3, 4,7,8.Iob.21. 7,8,10,11,13, 14,15.Psal.73. 6,8,9.

dreth, and faileth not, their cow calueth, and caſteth not her calfe: they ſend foorth their Children like ſheep, and their ſonnes dance: they take their Tabret, and Harpe, and reioyce in the ſound of muſicall inſtruments, they ſpend their daies in wealth, and pleaſure: they ſay vnto GOD, depart from vs: for we deſire not the knowledge of thy waies. Therefore ſome of them remoue the Lande markes, that rob the flockes, and feede thereof: they leade away the aſſe of the fatherles, and take the Widdowes oxe to pledge; they make the poore to turne out of the way; ſo that the poore of the earth hide themſelues together: they cauſe the naked to lodge without garments, & without couering in the colde: they pluck the [n] fatherles from the breſt,

[n] Iob. 24. 2, 3, 4, 5, 6, 7, 8. 9. 10, 12, 13, 14, 15, 16.

breſt, and take the pledge of the poore; they cauſe him to goe naked without cloathing, & take the gleining frō the hungrie; the murtherer riſeth earlie, and killeth the poore and the needie, and in the night he is a thiefe; the eye alſo of the adulterer waiteth for the twylight, and diſguiſeth his face; they dig through houſes in the darke, which they marked for thēſelues in the day; they know not the light and though they be fed to the full, yet they cōmit adulterie; they riſe vp in the [o] morning like fed horſes, for euery man neyeth after his neighbors wife: as a cage is full of birds, ſo are their houſes full of deceipt, whereby they are become great & waxen rich; for from the leaſt of thē euen vnto the greateſt, euery one is [p] giuē vnto couetouſnes: yea, let euerie one take heede of

[o] Ier. 5.8,9,12 13,25,26,27, 28,31. Ezech. 22.11.

[p] Ier.6.13,14 and 8.10 Iſay. 56.11.

of his q neighbor, & truſt not to a-
nie brother; becauſe they haue
taught their tongues to ſpeak lies,
& take great paines to do wicked-
ly; they haue deſpiſed father and
mother, they r haue vexed the fa
therles & widow; they haue deſpi-
ſed the holy things of the Lord, &
polluted his ſabaoths, they haue
takē gifts to ſhed bloud, they haue
oppreſſed by vſury, and defrauded
their neighbours by extortion: by
ſwearing, lying, killing, ſtealing &
whoring they break out, & bloud
toucheth bloud: whoredō & wine
& new wine take away their hart:
they couet fields, & take thē awaie
by violēce, they oppres the pore &
ouerthrow his heritage: they eate
the fleſh of the oppreſſed, & flay off
their skin frō thē, they break their
bones, & chop thē in pieces, as for
the pot, & fleſh within the caldrō:
for e-

q Ier. 9 4,5,6.

r Ezec 16.49 50. & 22.6,7, 8,9. & 33 31, 32,33. and 34. 3,4. Hoſ 4.2,3 4,6,7,8,9. and 6.9,10. & 7.3, 4. and 11.3,7, 12 & 13.2,6, 12. Ioel. 1.3. Am 6. 3,4,5. & 8.4. Mich. 2 1.2.

euerie man hunteth his bretheren with a net: the beſt of them is as a brier, and the moſt righteous of them is ſharper than a thorne hedge: ſo that it is harde truſting of a friend, or putting confidence in a counſeller: yea it is good to keep the doores of thy minde ſhut from her, that lieth in thy boſome.

Now leaſt theſe workers of iniquitie ſhould flatter themſelues in their ſinnes, as though they could eſcape the iuſt vengeance of the Lord, we wil gather out of the infallible word of God, how great deſtruction remaineth for them: they ſhal neuer depart out of darknes, the flame ſhall drie vp their branches; GOD ſhall deſtroy them as the Vine her ſower Grape, and ſhall caſt them of as the Oliue dooth her flower, for the Congregation of the hypocrites ſhall

/ Iob. 8. 13, 14 22. and 15. 29, 30, 31, 32, 33, 34. & 18. 5, 6, 7, 9, 16, 17. and 20. 5, 6, 7, 8, 19 and 21. 17, 18. Pſalm. 37. 2, 9. 17, 20, 35, 36, 38.

ſhall be deſolate, and fire ſhall deuoure the houſes of bribers, their light ſhall be quenched, and their candle ſhall be put out with them, their ſteps ſhall be reſtrained, and their owne counſaile ſhall caſt thē downe, their roote ſhall bee dried vp beneath, and aboue ſhall theyr branches bee cut downe; their remembrance ſhall periſh from the earth, and they ſhall haue no name in the ſtreete; they ſhall be driuen from light into darknes, & pluckt away from all their glorie; their proſperitie ſhall be ſhort, and their ioy but a moment; though their excellence moūt vp to the heauen, and their heades reach vnto the clowdes; yet ſhall they periſh for euer like vnto dounge, and they that haue ſeene them, ſhall ſaye, where are they? They ſhall flie away as a dreame, and ſhall paſſe a-

way as a viſion of the night: they ſhall bee as ſtubble before the winde, and as the chaffe which the ſtorme carieth away: for they ſhall ſoone bee cut downe like graſſe, and ſhall wither as the greene herbe, they ſhall be conſumed as the fat of Lambes, and as ſmoake ſhall they vaniſh away; who though they ſpread themſelues like greene baye trees; yet ſhall they ſuddainelie paſſe away, ſo that their place can no more bee founde: [b] If their Children bee in great number, the ſworde ſhall deſtroy them, their poſteritie ſhal not be ſatiſfied with bread: though they ſhould heape vp ſiluer as the duſt, and prepare rayment as the clay: they may prepare it, but the iuſt ſhall put it on, and the innocent ſhall deuide the treaſure.

[b] Iob. 27. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

He

Hee holdeth his houſe as the moth,& as a lodge that the watchman maketh: terrours ſhall take him as waters; and a tempeſt ſhall carrie him away by night: euery man ſhall clap their hands at him, and hiſſe at him out of their place. This is the portion of the wicked with God, and the heritage of tyrants, which they ſhall receiue of the Almightie.

Now to auoyde theſe ſeueere iudgements, and iuſt puniſhments of the Lord,and to practiſe wel & applie to our vſe al the ordinances & exhortations regiſtred here,and thē in the holy ſcriptures touching brotherly loue & charitie, which is ſo expreſly cōmēded vnto vs we muſt ſuppoſe our ſelues to beare the perſon of our neighbour,and [b]conſider that the afflictions & aduerſities which haue taken holde

[b] Iob.1.21. Matth.7.1,2, 3,4.Luc.6.37, 38.Marc.4.24. 25.

of him, may likewiſe fall on vs: for aſmuch as we are of the ſame matter that he is, & ſubiect to the like miſeries: ſo that we ought to feele his burthen, calamity and griefe, as if it were our owne; vnles wee be rotten members, cut off from the common ſocietie of men, and rooted out of the body of the church, whereof Ieſus Chriſt is the [c] only head. Now in ſuch a caſe, let vs (I pray you) weigh with our ſelues, whether wee would bee content, that men ſhould ſuffer vs to rot in miſeries and calamities, without lending of anie ſuccour, comfort, or conſolation. That therefore which we deſire to be done vnto vs in our griefes and perplexities, why ſhuld we not do the like vnto our neighbour, eſpecially when as we haue the means in our hand, and power to doo it? Is it meete

[c] Eph. 1. 21, 22 Heb. 2. 8. Eph. 2. 21, 22. Col. 1. 16, 17, 18.

or

or decent, that we ſhuld be vpright and fauorable iudges in our owne matters, and yet in like caſe ſhould be vniuſt and cruel tyrants againſt others? And *d* therefore ſaith our Sauiour, Whatſoeuer yee would that men ſhould doo vnto you, the ſame do you vnto them, for this is the Law and the Prophets.

d Math. 7. 12. Luc. 6 31. Iob. 4. 16.

But that we may vſe no excurſions or digreſions from the contrarie courſe of the ſubiect which wee haue ſette downe, and taken in hand to proſecute, according to the plaine truth, as the Spirit of the Lord ſhall inable vs: let vs nowe come vnto the right vſe of other things, which doo concerne this this tranſitorie life; not that I wold vndertake to ſet down particularlie the vſage of all things: for inaſmuch as it is almoſt impoſsible to reaſon of the infinite diuerſitie of

creatures which God hath created for mans ſake, the handling whereof would both bee tedious, and alſo farre exceede a great volume: therefore it ſhall ſuffice according to our firſt determination briefelie,& generally to diſcourſe of the true vſe of certaine principal things pertaining to this preſent life; to the intent, that they hinder or let vs not, from ayming to the chiefe marke, which is the euerlaſting and moſt bleſſed life.

First,then to begin with that notable creature the ſoule of mã, it is neceſſarie for vs to vnderſtãd that the almightie hath endued man with a ſoule,principally to the end that he ſhuld dedicate the ſame to his ſacred worſhip,and diuine honor; & that in euerie power & faculdie therof he ſhould glorifie his maker: knowing that the Lorde hath

f Gen 2.7.Ioh. 4.24. 2 Cor.3. 17.Pſal.34.1.2 3.and 42.2.

hath inriched him with this moſt excellent creature, that he ſhuld refer all the actions therof, as reaſon, prudencie, diſcretion, learning, and iudgement, to the *f* praiſe, honour, & glorie of the giuer. Wherefore if the ſoule created *g* of God to immortalitie, is ſo plunged heere below, that it thinketh, imagineth, & dreameth *h* alwaies of the corruptible and tranſitorie things of this deceiuable world, without the cõtemplation of that bleſſed life to come; it falleth from that ende, whereunto it was created, and fruſtrateth the Creator of his intention. For although the vertues and faculties thereof are ordeyned by God, to viuifie, animate, and furniſh the bodie with life, mooving and vnderſtanding, as alſo for the eſtabliſhing of human ſocietie, yet ſhuld they *i* notwithſtãding in ſuch

f Heb. 12. 9. 1. Cor. 7. 34. 1. Pet. 2. 11, 25. Heb. 13. 17.

g Gen. 1. 27, 28. Eph 4. 24. Col. 3. 10.

h 1. Ioh. 2 15, 16, 17. Iam. 4. 4.

i Ep 4. 23. 2. Cor 5. 1, 2. col. 3. 1, 2, 3, 4.

be emploied, that they ought moſt chiefely to reſpect the eternitie & incomprehenſible happines of the life to come. Therefore k all ſuch as doo meane to vſe the ſoule aright, whiles it is lodged in this earthlie mãſion houſe, as in a deep darke and drowſie priſon; muſt neuertheles lift vp themſelues aboue all the corruptible elements, and changeable things of this euill worlde, euen to the right conſideration of the kingdome of heauen and the vnſpeakable glorie thereof: ſo as readie l to flit euerie moment frõ this vale of miſerie, they may be lighter & lighter rid from all filthie cogitations, earthlie burthens and thorny cares of this momentarie life, to apprehend and as it were effectuallie feele the kingdome of heauen: from which celeſtiall fountain the ſoule hath firſt her

k Heb. 13. 14. Rom. 6. 12, 13 1. Pet. 1. 14, 15 16, 17. & 2. 2.

l Philip. 1. 23. 2. Timot. 4. 8. Luc. 16. 22. & 23. 43.

her being. All they *m* then that cõceiue, think, imagine, discusse, determine, and build in their braines nothing els, but the wicked, vaine, & deceiuable things of this world, and crawle here below like greedy wormes, doo wittingly & willingly seek the vtter destructiõ & irrecouerable ruine of their owne soules, corrupting, altering and abusing, the actions, powers and faculties thereof, by wholly burying them in this vile and base earth; whereas indeede the vse and ende therof should be referred vnto the honour and glorie of the Lorde, who hath preordeyned *n* euerlasting life to all that feare him: but to the vngodlie, eternall shame and confusion.

m Psal. 14. 1. Isa. 1. 2, 3, 4, 5, 6. Eccl. 1, 2.

n Mat. 25 46. Dan. 12. 2. Ioh. 5. 22. Mark. 9. 48.

As touching the *o* body, which God hath vouchsafed to make as a habitation of clay & durt, wher-

o Iob 4. 19. & 10. 9. Gen. 2. 7 1. Cor. 6. 20.

in

in the ſoule dwelleth, and hath fitted it for vs, as a proper and conuenient inſtrument of the ſame, wee muſt not bee leſſe ignorant of the vſe thereof. Nowe the principall vſe, to the which it ought to be applied with the ſoule, is this, that it be cõſecrated to God, & occupied in his diuine ſeruice: for whether it be that we vſe theſe ſenſes & employ theſe mẽbers about the viſible things of this world, concerning this preſent life: yet muſt it be alwaies with ſuch condition, that in all, and by all, God may be glorified, and our neighbour edefied.

p Rom.6.12, 13.& 8.1.2.& 12.1.& 13.11 12,13. Eph.5. 11.Gala.5.24, 25. Col.1,2,3 4,5.

We ought not then to open our mouth, nor ſtir a foote, nor moue the toppe of our finger, no nor ſo much as twinkle with the eye (as a mã might ſay) but we muſt alwaie tend thereunto. And if ſo bee that we q pollute and prophane our bodie

q 1.Cor 6.9, 10,15,16.Iuc. 21.34. Rom.8 13. 2.Th.2.17

die any manner of way, and hold it faſtned to baſe, and earthly things, not applying it to the ſeruice of God, neither to the loue & benefits of our neighbour, we peruert and ouerthrowe the right vſe thereof, and heape vp a groſſe and foule lumpe of filth, which hindereth vs from beholding of GOD, euen as if wee were alreadie vnder the earth. Moreouer, thoſe which like bruite beaſts defile their bodies, in bowing or caſting them flat downe, for anie reuerence and Honour whatſoeuer, before images which are dead and inſenſible things, doo make their bodies [r] which ought to be the Temples of the holy Ghoſt, the Temples of Idolatrie and ſuperſtition. Thoſe alſo that defile them by whoredome, [ſ] adulteries, fornications, villanies, vn-

[r] 1. Cor. 3. 16. & 6 19 2. cor. 6. 16.

[ſ] Ga. 5. 16, 17, 19, 20. Eph 5. 1, 2, 3. Apo. 21 27. & 22. 15.

vncleannes, wantonnes, violence, cruelties, theſts, outrages and reuiling words, iniuries, backbitings, gluttonie, drunkenneſſe, and ſuch like abhomination, do moſt contemptuouſlie and wickedly abuſe them. Wherfore, if we will herein ſhew foorth anie commendable execution of our religiõ, we muſt
r Rom. 6. 2, 3, 4, 5, 6. Col. 2. 12, 13. 1. Cor. 10. 31. Col. 3. 17. employ, frame, and r tame our bodies, in applying them to all holie exerciſes of godlines. And in reſpect of this preſent life, we ought ſo to trauaile and take paines with them, according to the lawfull vocation to the which we are called, that in the meane ſeaſon, all our trauaile and labours may be referred hereunto: that God maye bee honored and our brethren edified,
s 1. Cor. 5. 6, 7, 8, 9. Phil. 3. 20. 1. Cor. 6. 20. ſuccoured and ſupported by vs, as much as occaſion and neceſsitie ſhall require. Wherfore s althogh being

beeing in this earthly tabernacle, we are farre abſent from the lord, yet let vs ſo behaue our ſelues, that our conuerſation may bee in heauen; and ſo glorifie the Lord both in our bodies and ſpirites.

It is alſo requiſite that we cal to minde the true and right vſe of the life of man, and that God hath lodged vs in the world, giuen vs the earth to dwel in for a certain time and hath prouided *for vs all manner neceſſaries, ſhewing himſelfe meruailous liberall towards mankinde, to declare thereby, that hee is a louing and merciful father vnto vs: and it is our partes, to *y* acknowledge the ſame, and to yeeld vnto him all ſuch dueties of loue, feare, obedience and ſubiection, as childrē ow vnto their fathers, ſeruants vnto their maſters, and ſubiects to their princes. If thē we referre

* Pſal. 8 4,5,6, 7,8. Gen. 1 28. 29,30. & 2.19 20. Pſal. 144.3 Iob. 7.17.

y Pſal 18 49, 50. and 98. 1,2 3 and 116.12, 13,14 Malac. 1.6.

ſerre not our life, whereof he hath vouchſafed to make vs partakers, to the true, and principall end, we diſhonour the author thereof, and fruſtrate and deceiue him of his due honor and reuerence, for he hath not beſtowed it vpon vs, that we ſhould become beaſts, and ſtill make our aboade here, but that it might ſerue vs for a teſtimonie of his fatherly fauour and bleſsing, to paſſe forward as in a voyage, and that we may know him, feare, loue, ſerue, and obey him, to the end that when wee ſhall haue thus happely ended the iourney of this pilgrimage, wee may bee afterwards fullie vnited vnto our Lord Ieſus Chriſt, to haue the fruition of his vnchangeable glory, & moſt bleſſed preſence.

[a] 1. Cor. 6. 9, 10. 2. Pet. 2. 19 20, 21, 22. Ro. 10. 17, 18. phil. 3. 18, 19

[a] Matth. 5. 16 Philip. 1. 27. Coloſſ. 1. 10. 1. Theſ. 2. 12. Luc. 11. 33, 34 Epheſ. 5. 8, 9, 10, 11. 2. theſ. 1. 11, 12.

[b] Apoc. 14. 13 & 20. 6. 2. cor. 5. 1. 2. Tim. 4. 8.

Seeing then that God hath placed vs in this life to this end, what

can

can we do better thē alwaies aime thereunto,& haue the ſight of our minds ſo fixed thereon, that for any ſtops, or ſtayes whatſoeuer preſented here vnto vs, we neuer turne from the ſame ? And al-though wee are (as it were) to ſaile, and paſſe through a mightie ſea, continuallie *d* toſſed and vexed with infinit waues of trou-bles, afflictions and aduerſitie, ſubiect from day to day, to a thouſand changes, to a thou-ſand ouerthrowes, a thouſand falles, and innumerable calami-ties: yet that wee fall not from the right ende, thereof, wee muſt employe the ſame to the true knowledge of GOD, that is to put *e* all our confidence in him, to yeelde him obedi-ence, to call vppon him in all our neceſsities, and to confeſſe him

e Philip. 3. 20, 21. Heb. 13, 13 14. 1. Pet. 2. 11 12. Heb 11. 13 1. Peter. 3. 16. Rom. 13. 14. Gal. 5. 16.

d Iob. 7. 1, 2, 3. and 14. 4, 5, 6, 7. and 21 23 24, 25, 26. and 56. 19, 20. Ecc. 1. 2, 3, 4. Iſa. 40. 6. 7, 8. Ia. 1. 10. 1. Pet. 1. 24, 25. Pſalm. 102. 12. and 103. 15.

e 1. Pet. 1. 13, 14, 15. Matth. 11. 28, 29. If. 1 16, 17, 18. am. 2. 12, 13, 14.

him by all meanes that he hath ordeined throughout the whole courſe of our life. Therefore thoſe that applie *f* it onely about friuolous, and trifling things, and are buried heere below, not hauing their mindes lifted vp any higher, are wonderfullie blinded: for they doo as little Children, who buſie themſelues about toyes, as to counterfaite little houſes, and other ſuch like trifles made with ſmall tyles, chips, and ſtrawes heaped together, which being touched with the top of our finger, or neuer ſo little blowed on, do ſtraight waies fall to the ground.

f 1. Ioh 2.15 16,17. Iſa. 37. 9,10. Iob. 21. 17, 18, 19. Matth. 13. 19, 20, 21 and 7. 26,27.

True it is, that to paſſe the life which is ſubiect to many neceſsities wee muſt haue *g* care of many things according to the ſtate, and vocation, whereunto wee are called: but in ſuch ſort we ought to addict

g Pro. 6. 6,7, 8,9,10 and 10 5.1. Cor 4.12. 1. Theſ. 2.9. & 4.11. 2. Theſ. 3.8. 1. Tim. 5. 13. Eze. 16.49

addict our ſelues thereunto, that al muſt be referred euermore to the right end, that is to the glorie of God, and the benefit of our brother: for if God be [a] not glorified, honored and ſerued in euery part of our life, and our brother, according to our habilitie, comforted, what elſe will bee all whatſoeuer we take in hand, but fooliſh and mere vanitie? And hereunto then we ought ſo much the more diligentlie to haue a conſideration, becauſe wee are not alwaies to make our aboade here, but onelie [b] to ſoiourne for a verie ſhort time.

[a] 1. Cor. 10. 31. Col. 3. 17.

[b] Pſal. 102. 3. 11. He. 13. 14.

Now are there chiefelie two things in this life which ought to ſerue vs in ſteede of ſpurs, to prick vs forward, to practiſe and imploye our life, about the principal and lawful vſe, for the which

wee are heere placed, that is to wit the [c] ſhortneſſe and miſerie thereof: next the peruerſenes and corruption of manners, which wee ſee in thoſe that are liuing. As touching the firſt, it is a wonderfull matter, that wee are no better perſwaded, ſeeing that experience dooth ſufficiently ſhew vnto vs, that the longeſt that a man can now adayes liue, is but about foureſcore yeares or little more: nay how manie beaſtes and birdes are there which liue longer than men? How many are there that departe out of this miſerable life, as ſoone as they are entred thereunto, and haue not ſcarſe leaſure to beholde the light, but muſt ſtraight waies be gone? For I omitte thoſe which beeing conceiued and newlie formed are caught and taken away

[c] Iob. 19. 8, 9 and 14. 1, 2, 3, 4. and 30. 26, 27, 28, 29, 30 Pſal 144. 3, 4. Gen. 47. 9. pſa. 9. 10.

waie euen from their Mothers Wombe, and thoſe alſo which die euen when they are comming out? How many are thoſe which looſe their liues in their cradles? And if a man ſhoulde runne ouer our whole age, albeit wee ſee ſome mens liues prolonged, and other ſomes ſhortned, yet ſhall wee notwithſtanding finde it generallie to bee merueilous ſhort: for the daies of man [d] doo ſlide and flie awaie as the Weauers Shittle, and paſſe more ſwiftlie than a Poſte, than the moſt ſwift Ships, than the Eagle which flyeth to the praye: they are [e] alſo as a Flower which withereth and fadeth to the eye, as a man might ſay, before it be opened and ſpread abroade.

[d] Gen. 47.9. Iob. 7.1,2,3,4 5,6,7,8. and 9: 25,26.

[e] Pſa. 103.14 15,16. Iſa. 40. 6,7,8. Iam. 1. 10. 1. Pet. 1.24

This shortnes being of vs well weighed and considered, as also that oftētimes for very smal occasion, wherof the cause lieth hidde in the secret counsel of God, wee must in spite of out teeth, giue ouer and abandon this present life. This I say, ought to awak vs, that we suffer *f* not these our so short daies to passe and consume awaie in vaine & corruptible things: but to employ them in all vertuous & godly things, to aduance vs more and more, by the reading and hearing of the sacred Gospell, to the true knowledge of God, to the end that wee may obediently submit our selues to his ordinances all the daies of our life: for *g* if so bee our life tendeth not hereunto, wee are worse than Infidels and paynims.

f Rom. 12. 1, 2. and 13. 11, 12, 13, 14. eph. 5. 14, 15, 16. 1. Thes. 4. 1, 2. 1. Pet. 1. 13, 14 15.

g 1. Cor. 5. 1, 11. Gala. 5. 19, 20, 21. Rom. 1 24, 25, 26. 2. Pet. 2. 21, 22. Prouer. 26. 11. Apoc. 22. 15.

Let vs therefore haue alwaies before

before [b] our eyes, that which Saint Paule saieth, exhorting vs to vse well this life. I tell you this, bretheren, that the time is shorte, therefore let those that haue Wiues bee as though they had none: and they that weepe, as though they wept not; and they that reioyce, as though they reioyced not: and they that buie, as though they possessed not: and they that vse this World, as though they vsed it not: for the fashion of this world passeth away.

The other poynt which ought to incite vs forwards to the true and lawfull vse of this life, is the deprauation and corruption, that we see now a daies amongst most men: for albeit they haue been alwaies, and in all ages, wicked and peruerse by nature, as it appeareth by the iust and seuere vengeance,

[b] 1.Cor.7.29 30,31.1 Ioh.2 13,16,17. Ia. 4.4.

[i] Psal.14.1,2 3,4 Ro.3.10, 11, 12,13,14, 15.Psa.36.1,2 3,4.and 140.1 2,3,4,5.Isa.1. 4,6.& 59.7.

that God whome they prouoked by their heynous offences, did execute againſt them: it ſeemeth notwithſtanding that in k theſe daies iniquitie is euen at the fulleſt, and that the World is come to the vttermoſt & laſt point of all naughtines: for that I may not ouerpaſſe, the loathſome and filthie l dregs, of the diſſolute, leaude & pernitious life of Atheiſts, Epicures, Temporizers, and Libertines, who by their peſtilent contagion goe about to infect and ouerthrowe a great parte of the Worlde, vnles GOD by his vndeſerued clemencie, preſerue his people from ſo deadlie a plague, and throwe foorthe the dartes of his wrath, to deſtroy from Heauen this pernicious race of venymous vipers: that I may not alſo ſearch too narrowlie, the

k Matth. 24. 12,24. Marck. 13.21,22. 1. Theſ. 5.3. 2. The.2.8,9,10 11,12.

l 1. Cor. 6.9, 10. Epheſ. 5.5, 11,12. 2 The. 1.8,9.

the ſinke of all vncleannes, neither touch at this preſent, the cruell and bloudie [m] rage ſpued out againſt Gods trueth, and againſt thoſe which make open profeſsion, that the falſe, heretical and counterfaite Religion of Papiſts, heretiques, and ſchiſmatikes ſtriueth to cloake and couer it ſelfe vnder a [n] faire colour of deuotion and puritie: I returne againe to my firſt purpoſe.

[m] Matth. 10. 16, 17, 18, 21. Luc. 21. 16, 17 Mar. 13. 1, 10, 11, 12. Ioh. 16 33.

[n] Math 7. 14 2. Cor. 11. 13, 14, 15

I ſay then, that thoſe who beeing drawne out of the great Sea of Idolatrie, Atheiſme and hereſie, doo make manifeſt demonſtration of the true Religion, [o] and notwithſtanding liue otherwiſe, than the teaching of the Ghoſpell, (which they receiue) dooth permitte, abuſe the giftes of GOD, and

[o] Pſal. 10. 16, 17, 18, 19, 20, 21. Iſ. 1. 10, 11 12, 13, 14, 15. and 29. 13, 14, 15. Mat. 15. 7, 8.

their owne life alſo, foraſmuch as they refer it not to the proper end, whereunto God hath ordained it. For to abandone our ſelues to all carnal liberty, to put in practiſe al kind of cruelty againſt our neighbour, to deuoure him as a morſel of bread by ſubtilties, deceits, cruel vſuries and extortions, by theft, violence and iniuries, diſguiſed and couered with the mantle of iuſtice and pietie: to giue our ſelues ouer to whordome, gluttony and drunkennes: to burne with auarice, and inſatiable couetouſnes, to make it a glory, to burthen, depraue and oppreſſe the good name of our neighbour with falſe crimes, and ſiniſter

p Rom. 6. 12, 13, 16, 21. and 8. 13. & 13. 13 1. Cor. 6. 9. 10. 2. pe. 2. 19, 20.

q Pſalm. 12. 1 2, 3, 4, 5, & 14. 1, 2. and 37. 12 14, 21, 32. Iſa. 3. 8, 9, 14. and 5. 8, 11, 12, 18, 20. and 24. 2. and 28. 7. 15. and 58. 1, 3, 4. and 59. 2, 3, 4, 5, 9, 7, 8. Iere. 3. 20. and 5. 7, 8, 9, 10. & 6. 13. and 8. 10. & 9. 4, 5. Ezech. 16. 49, 50. and 22. 6, 7, 8. and 33. 30, 31. and 34. 3, 4. Hoſ. 4. 2, 6 7. and 6. 9, 10. and 7. 3, 4, 5, 6. and 11. 3, 7, 12 and 13. 2, 6, 13, 14. Ioel. 1. 3. Amos. 6. 3, 4, 5. and 8. 4, 5, 6 Mic. 2. 1, 2. & 3. 2, 3, 11. and 6. 6, 7, 8. and 7. 2, 3, 4, 5. Hab. 1. 3, 4. and 2. 9, 10, 11, 12. Zephan. 3. 2, 3, 4. Zach. 5. 2, 3, 4 Malac. 1. 6, 7, 8.

reports to rack and wreſt his good fame, & in the mean while boldlie and impudently to ſhield & couer our ſelues with the cloake of the Goſpell: what is it els, but an execrable hypocriſie, yea, a deteſtable ſacriledge, which ſhalbe rigorouſlie condemned by the iudgement of God, & ſooner diſcouered than we looke for, to the vtter confuſion of ſuch, as ſo ſhall haue diſguiſed themſelues.

Wherefore all thoſe that haue receiued ſuch a ſingular gifte and grace of God, as to bee diuinely picked & *r* choſen out frõ the reſt of the worlde, to bee illuminated with the glorious beames of the Goſpell, and to haue libertie freely to make profeſsion thereof, ought to take heed that they vſe wel the gifts which they haue receiued, & ſo to employ al the courſe of their life,

r Rom. 6. 1, 2 3, 4, 5, 6, 7 gal. 6. 8, 15. Eph. 4 22, 23, 24. and 5. 1, 2, 3, 4. col. 1. 27. 1. Theſ. 4 1, 2, 3, 4. 1. pe. 1. 13, 14, 15 16, 17.

life, that the name of God may be magnified. For otherwise (doubtlesse) ſit ſhalbe easier for thoſe of the land of Sodome and Gomorrha at the day of iudgement, than for thē. Therefore, by how much the greater the wickednes of men is, by ſ so much the more diligent and careful we muſt be to beſtow well the time, and to recouer the occaſions, which the malice of the world endeauoureth to take from vs. And as " Henoch, Noah, and manie more holie perſonages, cōformed not themſelues to the peruerſitie and naughtineſſe of thoſe Nations, in the middeſt of whom they wer, but walked before god, and continued in his feare: ſo we, I ſay, to whom GOD hath granted this ſpeciall fauour, as to make himſelfe knowen vnto vs, by his heauenlie wil and doctrine, ought

ſ Mat. 10.15.

ſ Ro. 13.11,12 13,14. Eph. 5. 1,16. Col. 4.5.

" Gen. 5.22, 24. & 6.9. and 7.1. 2. Peter. 2.5,6,7,12,13 14,15.

to

to labour, and carefullie to take heede, that beeing inuyroned and compaſſed about in this life with a deluge of filthineſſe and iniquitie, wee bee not alſo enwrapped, entangled and ouerwhelmed with the ſame.

Therefore what reaſon is that, to excuſe the faults and offences which daylie are committed, (and yet will bee accompted the chiefeſt Goſpellers) to alleadge, that the worlde goeth ſo, the cuſtome is ſuch, euerie man dooth it, the infirmitie of our fleſh leadeth vs thereunto: the time (wherein wee liue) ſuffereth it, and ſuch like ſpeaches which they bring forth, thinking thereby to excuſe themſelues: when as the * profeſsion (which they make, requireth altogether another maner of life, than the cõmon and

* mat 7. 13, 14 21. 26 and 29 16. Luc. 15. 2 Roman. 6. 23 Iam 1. 22.

and accuſtomed life of the wicked lewd & diſſolute world? Wherevpon they muſt haue in minde, the admonition of Sainty Paul, whereas he warneth vs, that we deceiue not our ſelues, excuſing our ſinns, or mocking at the threats & iudgments of God.

y Eph.5. 6,7, 8,9,10,11,16. Col.3.5,6,7,8 9. 1.Theſ.4.3, 4,5,6,7. 2.the. 1.8,9. & 3.6. 1. tim.2 21,22 Iam.3. 14,15, 16,17,18.

For this hee ſaith: Let no man deceiue you, with vain words: for, for ſuch things cõmeth the wrath of God vpon the children of diſobedience: be not therefore companions with thẽ; for ye were once darknes, but are now light in the Lord: walke as the Children of light, (for the fruite of the ſpirite is in al goodnes, and righteouſnes, and truth) approouing that which is pleaſing to the Lord, & haue no fellowſhip with the vnfruitefull workes of darkneſſe, but euen reprooue them rather.

This

This place(beſides that,that hee exhorteth vs,to encreaſe and to do good with the talent which wee haue receiued of God) cõdemneth alſo z thoſe,who hauing receiued gifts aboue others, doo notwithſtanding abuſe the ſame: and ſo farre it is, that they can iuſtlie reproue the world, which is ſoaked and drenched in wickednes & ignorance, that they rather followe his humour,and eaſelie ſuffer thẽſelues to ſlide awaye, to be finallie tranſported at the will of the common tempeſt.

z Pro 26.11. 2 Pet.2 20,21, 22. Iam,4.17. 1.Ioh.2.15,16 17.

Moreuer, when our Lorde Ieſus Chriſt ſaith to his a apoſtles,& conſequentlie to all his Church, I haue choſẽ you out of this world: hee manifeſtlie ſheweth thereby, that thoſe which will be his, muſt not frame and faſhion themſelues, according to the manners, & peruerſe

a Ioh.13.18. &15.19.&16 33. & 18. 36.

uerſe kinde of dealing of this preſent Age. If then from him that ſhall haue receiued moſt, moſt ſhall be [b] demaunded, and he that ſhall haue moſt knowledge of god, ſhal be moſt rigorouſlie & ſharply puniſhed, if he reforme not all his life according to the pattern propoſed vnto him in the word of life: how hapneth it, that manie which frequent the houſe of God, & haunt the ſound preaching of the Goſpell, bluſh not for ſhame of the diſordred & vnrulie life which they lead. Thinke they to content the Lord by their faire faces and outward [c] apparaunce? Thinke they to appeaſe him with the onely ſhew of their externall profeſsion, as we ſtill children with a poppet, or with ſome other like playe-game?

[b] Mat. 25. 14, 15, 16, 17. and 21. 33. Luc 8. 18. and 19. 26. Act. 4. 25. Ro. 2. 10. 2. Cor. 5. 10.

[c] Mic. 6, 6, 7, 8 Mala. 1. 6, 7, 8. Iſ. 1. 10, 11, 12 13, 14. Pro. 1. 28, 29, 30. Ier. 4. 12. Ioh. 4. 24 2. Cor. 3. 17.

If they be of this opinion, they

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are greatly deceiued. Wherefore if they [d] will shew forth any good and certain effect of Christian religion, whereof they account thẽselues, and would bee so reputed, they must necessarilie shewe it in their life, that is to say, by walking in holinesse and innocencie, & by reforming euerie part thereof, to the glorie of God, and the good of our brethren,

[d] Math. 3. 10. and 7, 16, 17. Eph. 4 23. gal. 5. 22, 23. 1. Thes. 2. 12. col. 3. 10. Phil. 1. 27

Nowe, this holie practise of life is so requisite and necessarie, to all those that woulde bee accompted faythfull and true Christians, that no man of what estate or condition soeuer hee be, can, or ought to exempt himselfe from the same. For (when as Saint Paule [e] saith) if any man bee in Christ, let him be a new creature: he maketh exception of none.

[e] 2. Cor 5. 17. Gal. 6. 15. Isa. 46. 16. gal. 5. 6

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Therefore all thoſe that frame not their life according to the rule of the Goſpell, nor ſtudie to reforme the ſame, doo diſhonour the profeſsion of the Goſpell, and eſpecially thoſe, who vnder coulour of their riches, nobilitie, greatnes, authoritie, power, and preferment, would by a ſingular prerogatiue, diſpence for the reformation of their life.

f Pro. 12. 5. & 30 12, 13, 14. Iſa. 29. 13. and 58 1, 2 3, 4, 5. Math. 15. 7, 8. Zach 7. 5, 6, 7. ma. 3. 7, 8, 9, 10 and 21. 19. & 23. 12, 13, 14, 15. Mar. 12. 40 Luc. 20. 47. 1. Pet. 2. 1. Apoc. 21. 27. and 22. 15. Ier. 7. 3, 4, 5 6, 7, 8, 9.

And indeede *f* how manie are there among them, who beeing content to haue the goſpel at their tongues end, or in ſome fine book beautifullie adorned, or to make ſome faire ſhew thereof, doo eaſily exempt themſelues frõ the reformation of life, which is commanded in the Goſpell? They will abide well inough, that men preach of the grace and mercie of GOD, of the benefites freelie purchaſed

vnto

vnto vs by the bloud of Ieſus Chriſt, yea they wil patiently harken to the doctrine of repẽtãce, & of all the parts therof: they will alſo eaſily hear the ſuperfluous prouiſion and vnmeaſurable varietie of meates, and the exceſſe of apparell condẽned: which things tend to nought els, but to tickle the ſenſes, & to flatter the concupiſcence of man: they will (I ſay) giue eare to all theſe thinges willinglie enough, but it muſt bee in generall tearms: for whẽ *a* the ſword of the word toucheth them to the quick, or when wee muſt particularlie come more neerer vnto them, and priuatelie reproue thẽ of their diſordred kind of liuing, of their ſuperfluity or fooliſh pomp, ſtraight waies we ſhall heare theſe ſpeaches; Sir, wil you meaſure vs according to the common ell of others?

a Epheſ.6 17. Heb.4.12 eph. 5.11,12. 2.Ti. 4.1,2,3,4. Iſa. 6.9. Ma.13.13 14. Mar.4.12. Luc.8.10. Ioh. 12.49. Act.28. 26,27. Roma. 11.8.

Haue no reſpect vnto vs: and ſuch like braue talke. Whereby they euidentlie giue to vnderſtand, that they haue no care to put in practiſe the knowledge which they haue of the Goſpell, and that they ought not to be ſubiect to the heauenlie ordinances of Chriſt; but that we ought to [b] winke at, & diſſemble many things in thē, which are not to bee ſuffered in others. And truelie, the boldneſſe and vnbridled licentiouſnes of thoſe, that herein paſſe beyond their bounds, is too notorious: for beſides that ſuch ſtomackes will not be reproued, vnleſſe it bee after the manner that they ſhall preſcribe, they will alſo debaſe the preaching of the Goſpell, and make it ſubiect to their humours: which is nothing elſe, than by an ouer-great brainesickenes, to pull downe and caſt vnder

[b] 1. Sam. 15. 19, 20, 21. and 22. 13, 14, 15, 16. 17. 1. Kin. 13. 2, 3, 4, 5, 6. & 18. 17. and 21. 19, 20, 21, 22. and 22. 17, 18. 2 Kin. 1. 4, 5, 6. & 3. 13, 14 Iere. 1. 17, 18, 19. & 20. 1, 2, 3, 4. & 26. 4, 5, 6, 20, 21, 22. & 33. 1, 2, 3. Mat. 14. 3, 4, 5, 10, 11, 12. Mar. 6. 14.

der foote, the glorie & dignitie of Ieſus Chriſt. And indeede, how manie are there, who knowing well, that fatneſſe and plentie beeing abuſed, corrupteth the ſeruice of God, vnder the kingdome of darknes; fearing to fall in this extremitie, do fall into another more daungerous than the former: for they make leane the Paſtors of the Church, defrauding & polling thē in ſuch ſort of that which is neceſſarie for the maintenance of their calling, that they goe about to take away from them al meanes wherby they ſhould liue, and be beneficiall towardes the poore and needie.

c Deut 25 4 & 18. 1, 2, 3, 4, 5. Num. 18. 20, 21, 22, 23. Ioſh 13. 14, 33 Ezec. 44. 30, 31 Leu. 22. 19, 20 21, 22. Ro. 15. 27. 1. Cor 9. 7, 8, 9, 10. Gal. 6. 6.

And I would to GOD there were not ſuch to be found, who not well knowing the heauie burthen of the ſacred function, and what great reuerence is to

be giuen to the faithfull miniſters thereof: woulde willinglie haue them ſerue in ſteade of Butlers, Stewards, Receiuers, and Sollicitors of proceſſe; finallie (like papiſticall Sir Iohns) to doo anye thing, yea, euen to become theyr cookes, as they haue ſome times done by their chaplaines, whome they would employ and ſet about all manner drudgerie and ſeruile buſines.

As touching the inſolencie and vnmeaſurable ouerlaſhing, both of manie men and women, who vnder colour of their nobilitie, greatnes, power and riches, would alſo bee diſpenſed withall and exempted from the reformation of life, according to the word of GOD, and principallie from Chriſtian modeſtie required in apparell, and ſuch like things, that hath alreadie

crept

crept ſo farre into the bowells of this Weal-publike, that they contemne and ſet at nought all Chriſtian modeſtie: for there is almoſt no ſtrange kinde of diſguiſing borowed of other nations, but ſeemeth faire and comely vnto them, in ſuch ſort, that to beholde them, a man would thinke them rather to be maskers and ſtage-players, than anie thing els. Wherefore ſeeing that it often falleth [d] out, that thoſe who take ſo great paines to decke and adorne the carrion of theyr bodies, and are ſo vnmeaſurable curious about the ſame, and verie little or nothing carefull of theyr ſoules: I beſeeche them (in the name of GOD) to conſider diligentlie, the weight and force of the ſentences of holie Scripture, whereas all pompe, ſuperfluitie of apparell and wantonneſſe is manifeſtlie

[d] Iſa. 3. 16, 17 18, 19, 20, 21, 22, 23, 24, 25, 26. Luc 16. 19 1. Tim. 2. 9, 10 1. Tim. 3. 3, 4, 5. Deut. 28. 33, 54, 55, 56, 57. 1. Pet. 3. 3.

feſtlie condemned. Next howe vayne a thing it is to ſet out mindes on vanitie, ſeeing that GOD (euen in this life) puniſhing their intollerable pride and ouer-great curioſitie, doth make their bodies (which they haue ſo nicelie decked and trimmed) to ſerue them in ſteade of a filthie and ſtinking ſepulcher of ſtrange diſeaſes, by the which they pay home the iuſt vſuries and due intereſt of all their former exceſſe, pride, and wicked wantonneſſe.

Wherefore let them ſtande in awe and dreade the Iudgementes of GOD, and aſſure themſelues that the doctrine of the Ghoſpell, whereof they woulde bee eſteemed and accounted to make profeſsion, doth nei-

neither like nor allowe, but vtterlie condemne all curious vanities; as their nice attyre, their ſtaring ſhadowes, their broadeted lockes deſperatelie flying about, the artificiall curling and frizeling of theyr hayre, theyr falſe and borrowed perriwinckles, their impudent lookes, wanton geſtures; and finallie, the ſtraunge coulouring and paynting which altereth and diſguyſeth the naturall forme and liuelie feature of the face.

Let them alſo vnderſtande, that the Ghoſpell of our Sauiour Chriſt, approoueth not the pompe and exceſsiue Vanitie, which they openly ſhew foorth when as (to ſeeme fine and gorgeous) they lade themſelues with chaines, cornets, bracelets, rings & iewels, as if they were goldſmiths

and Iewellers, to ſette vp ſome ſhop.

And as touching ſome, who place their chiefeſt felicitie in laſciuious daunces, galliardes, and ſuch like vanities: neuertheleſſe, they with all their gambols ſhalbe no better approoued before the tribunall ſeate of God, than the former. For although they well vnderſtand, that the doctrine of the Goſpell alloweth no ſuch dancings, becauſe they are(as it were) the ſuburbes and entries vnto all lecherie and vncleanneſſe, and are oftentimes cauſes of manifolde inconueniences, as it e appeareth by the rape of Dina, and the cruell death of Iohn Baptiſt, whatſoeuer faire excuſe anie of them can alleadge of exerciſing the bodie.

e Gen.34.1.2. 25,26,27,28, 29. Mat.14.6, 7,8,9,10,11. Mar.6.21,22, 23,24,25,26. Roma. 13,14. 1.Cor.6 9,10. Gal.5,19.eph. 5.11.

Wherfore,if they haue any care

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of their ſaluation, they muſt of neceſsitie giue ouer and *f* forſake their auncient and wicked cuſtomes together with their diſordred trade of life, and from hence forward make more account of the lawe of God, than heretofore they haue done.

f Matth. 3. 10 and 7. 19. and 12. 33, 34, 35, 36, 37. Matth. 12. 41, 42. ion. 3. 5. 1. king. 10 1. 2. Cron. 9. 1

And becauſe that the ſincere doctrine of the Goſpell dooth mowe downe and cut off all diſſolutenes and vice committed in euery thing, and chiefelie in auenturous and contentious playes, as cardes, dice, and ſuch like, by the which men goe about by a *g* burning couetouſnes to emptie each others purſes, there be many, who repyning to conteine themſelues within the compaſſe of modeſtie, ſpend the whole courſe of their life in theſe occupatiõs; yea oftentimes their lands, goods & liuings

g Prou. 27. 20 Epheſ. 5. 3, 5. Coloſ. 3. 5. 1. Tim. 6. 6, 7, 8, 9, 10.

in

in ſuch riotous and prodigall ſort that in the ende they become ſtarke beggars: And therefore retourning to their former *h* impietie, they are accuſtomed to breathe out theſe ſpeeches: Will they ſhut vs vp like Friers? Will they bar and depriue vs of al ſport? if wee play at cardes or dice, it is not to deſtroy one another, but only for recreatiō & paſtime, would they haue vs to ſleepe like ſwine, or to be idle after our repaſt? But to ſtop their mouthes, and to cut off all theſe coulourable excuſes, they cannot be ignorant that there is great differēce *i* between the frierlike and idlelike, and a chriſtian and modeſt life: for if a man forbid the ſlipperie occaſions of falling into greater euils; he dooth not therefore let them to recreate themſelues, ſo that it be done after

h Matth. 12. 43,44. Luc. 11 24,25,26. p. 10. 26. 11. 2. Pet. 2 20,21,22.

i Epheſ. 4. 25 26, 27, 28, 29, 30, 31, 32. and 5. 14, 15, 16, 17, 18, 19. Philip. 1. 27.

a christian manner: yea sometimes to exercise their bodies and minds in laudable, decent, and liberall plaies, which serue for the preseruation of health and benefit of the minde, that they may be the better disposed to serue GOD and exercise those callings, whereunto the Lorde hath ordained them. But the abuse of these and all such pastimes, are pernicious, hurtfull, and intollerable in Christian common wealthes, as manifestlie appeareth by their effects, as the losse of possessions, Lands, Money and goods, idlenes, drunckennes, riot, oftentimes whoredomes, heynous blasphemies, horrible othes, lying, periury, contentions, quarrels, & sometimes murthers: these are the fruites which most commonly the former trees bring forth: wherefore if after we

are refreshed and haue giuen God thankes, we finde so much leasure, that we be not vrged to goe about or labour, as poore workemen & artificers, what better thing can we doo to auoyde lasines, than to conferre about learning, and to fal into communication of things apperteining to the lawfull benefit and right vse of this present life, and sometimes to discourse vpon histories, knowledge & sciences, for the mutuall edifying one of another; yet so to moderate and
k 1. Cori. 10. 31. Colos. 3. 17 1. Thes. 5. 15, 16, 17. k order the same that God may bee glorified, and we our selues benefited. And if so bee that now and then, (when the time will not permit vs, to recreate our selues abroade in the fields in shooting, bowling, and such like laudable exercises) we play at chesse, tables, or such like games, for the repairing

ring of our mindes, which otherwise would waxe wearie, dull and blunt, being continually occupied about serious and weightie matters, let it bee done moderatlie without couetousnes, swearing, quarreling and such like inconueniences: for if once wee giue our selues leaue to take these alluring occasions, whereby wee may according to our appetite make choyce of other mens goods, by quarreling, debates, blasphemies, murthers, and many other inconueniences, which these dissolute and auenturous, plaies bring commonly with them: we will afterwards make no conscience to receiue againe all our olde and vicious kinde of dealings, which before wee willinglie renounced.

Now as touching those that are

are publike breakers of the *l* Lords day, & manifeſt contemners of all godlie exerciſes as Praier, Preaching,& thākeſgiuing; who place their chiefe felicitie in drunkennes, whoredome, and flocking vnto thoſe prophane and pernicious plaies, which are the verie nurſeries of all impietie, and as it were the Colledges of all vice, villanies and iniquities, as they are now abuſed: therefore it is moſt neceſſarie for the godlie Magiſtrate, (in this caſe ſo dangerous and deſperate) to vſe ſome quicker remedie, if hee will ſlay this cākar which in this ſort creepeth and ſpoyleth the members of the bodie of the Weale-publique one after another. For if it bee ſuffered ſo to goe forward, if GOD otherwiſe prouide not; it will come to paſſe, that

l Gen.2.2,3. Ex.20.11.and 31.17.Deu.5. 14. Hebr. 4.4. Numb.15.32, 36. Iſa. 56. 2. and 58. 13. & 66.23.

that those which are possessed with so great a *m* contempt of godlines and true Christianitie, will fall a raging to infect others; by meanes whereof, in the ende will ensue the euerlasting damnation of an infinite number of persons, besides the ineuitable and graue iudgements of GOD vppon the whole Land. As therefore a more daungerous people, than these are not to bee found, nor anie enormitie equall vnto theirs: it were a thing highlie to bee commended, if that all such mockers of GOD, and people sold to commit sinne with greedines, were seuerelie punished, if they cannot bee brought to the right waye: for howe shall those who are *n* placed in authoritie answere before the Tribunall seate of GOD, if they suffer

m Psal. 36. 1, 2, 3 Ro. 3. 10, 11, 12, 13. 1. Corin. 6. 9, 10. Gal. 5. 19, 20, 21. Epher. 5. 5. 2. Pet. 2 20, 21 Heb. 4. 6. Mat. 16. 6. Marc. 8. 14. Prou. 1. 10. and 4. 14. 1. Co. 15. 33.

n Deut. 5. 32 & 28. 14. Ios. 1. 7, 8. and 23. 6, 7, 8. Ro 13. 4.

ſuffer his true Religion to be pro-
phaned and the ſoueraigne Ma-
ieſtie of the Lord, to whome all
power belongeth in heauen and in
earth, thus to be contemned, ſcof-
fed, and laughed at? It is there-
fore a thing not onely meete, and
conuenient, but alſo neceſſarie vn-
to the authoritie and power of the
Magiſtrate, to maintaine the ho-
nour of God, to lend their helping
hands vnto the true Religion, and
to procure that all things perte-
ning to the ſeruice of God, may be
diſpoſed and ordered holilie and
religiouſly, according to his onely
word: for as much as he hath pla-
ced thē in the ſeat of iuſtice, chief-
lie to defend his glorie and ſound
Religion; as alſo ſharpelie to cha-
ſtiſe all ſuch as ſet at naught the
ſupreme Maieſtie of the almigh-
tie, deride his Sonne Chriſt, and
re-

reproachfullie reuile the holy myſteries.

But alas we ſee that the world is now adaies ſo [a] wayward, ſo preſumptuous, luſty and braue, yea in ſuch thraldome to his owne pleaſures, that he will not hearken to the reformation of his life according to the rule of the Goſpel: and which is more to bee lamented: it cannot abide thoſe that rub him on the gall. But as a wiſe Pilot in a furious tẽpeſt gouerning the ſterne, and attentiue to the guiding of the ſhip, ſtandeth not muſing at the cries and howling of the paſſengers, but aduiſedlie taketh that courſe which beſt ſerueth for the preſeruation of his charge: in like manner it is not cõuenient, that thoſe which beare an office in the church of God ſhould refraine [b] to exalt their voyces, and

[a] Pſal. 14. 1. and 36. 1. Ro. 3. 10, 11, 12. Ierem. 5. 1, 8, 9 10, 12, 13.

[b] Iſa. 1. 2, 3, 4. Ierem. 1. 8, 17, 18, 19 and 7. 2 Matth 3. 1, 2, 3 4, 7, 8, 9. & 10. 26, 31, 32, 33. Marc. 4. 22, 23. Luc. 8. 17. 2. Tim 4. 1, 2, 3, 4.

to crie out with open throate a-gainſt the ſinnes, vices, and iniquities which doo bud foorth euery day more & more amongſt thoſe who would bee accounted great Goſpellers, whatſoeuer grunting, murmuring and miſliking is made by thoſe that feele themſelues galled.

Now to proceed to that that followeth: God of his ſingular goodnes, hauing placed vs in this world, we muſt not doubt, but that it is to frame and faſhion our ſelues, to all vertues and commendable things, as to a fit and chriſtian exercise, that wee may finallie attaine vnto a better life. True it is that GOD oftentimes vſeth a more compendious way towards them whome hee incontinentlie taketh out of this World: ſo it is neuertheleſſe, that the ende to the which

e Rom. 12. 1, 2. Epheſ. 4. 23, 24. 1. Theſ. 4. 1, 3. 2. Theſ. 2. 12, 13, 14. 1. Theſ. 3. 12, 13. Phili. 3. 16, 17, 18, 19

which we are called, sheweth sufficientlie that we are placed here, aswell to bee better and better directed to a far more excellent and diuine place, as also to make proofes of the graces and vertues which wee haue freelie receiued of our heauenly father: in such sorte that wee ought to dwell in this Worlde, as pilgrims and strangers, to the end that wee may daylie thinke on our departure from hence, and that our hearts may not be ouer much entangled with earthly cogitations.

I haue alreadie heretofore shewed, that God to manifest the merueilous care and vnspeakable loue which hee beareth towards man, hath created an infinit number *d* of things for his vse, benefit contentation, and moderate pleasure; and hath ordeyned

d Gen. 1.27, 28 29,30. Psa, 8.4,5,6,7,8.

them as helpes and ſtaies to comfort and ſuſtaine him in this tranſitorie earth: with ſuch condition notwithſtanding, that hee ſhould referre all to the glorie and honour of his creator, framing himſelfe in all and by all to his will and Commaundement. And herein *e* the Lord dooth euidentlie make to appeare the height of his *f* incomprehenſible counſell, who deſtributeth to ſome more, to ſome leſſe, and to ſome meanelie, according to the meaſure which hee knoweth to bee moſt expedient for them: and although that humaine ſenſe dooth iudge and holde the ſame for a manifeſt inequalitie, GOD notwithſtanding remaineth *g* alwaies iuſt and vpright in all whatſoeuer he dooth. Beſides *h* all things are his, and hee can diſpoſe, augment,

e Mat. 25.14, 15. Lu. 19 12 18,19,20.

f Iſa. 40.13. Ro. 11.33,34, 35,36. 1. Cor. 2.16.

g Deu. 10.17. Iob. 34.19. Ro 2.11.

h Exo 33.19. Iſa. 45.9. Ier. 18.6. Rom. 9. 14,15,16,17, 18,19,21,22, 23.

cut

cut and pare them at his owne pleasure, and no creature can iustlie gaine saye him. Therefore dooth hee moſt worthily in this life ſend ſome proſperitie, and other ſome aduerſitie; ſo that neither the one nor the other happeneth by *i* chance or fortune, but by the Lordes vnchangeable ordinance and diſpoſition. And for this reaſon, thoſe whome hee maketh to proſper, either by marchandiſe, or by ſome purchaſe, free giftes, ſucceſsions hereditary, or by any other meane; to vſe wel, thankefullie, and lawfullie, the poſſeſsions, riches and goods, which the Lorde putteth in their hands, ought firſt to take heede that they doo not ſacrifice vnto their nettes, as the *k* prophet ſpeaketh, that is to ſaye, to attribute their riches, wealth, and proſperity

i Mat. 6. 26, 27 28, 29, 30 and 10. 29, 30. Act 27. 34 Lu. 21. 18.

k Hab. 1. 15, 17 Pſal. 127. 1, 2.

to their owne foreſight, labour, induſtrie, ſtrength and policie, thereby to puffe vp, and make themſelues proude, and to contemne and deſpiſe others: but they ought to acknowledge that all their goods, riches and preferment [l] come from God: that they are cleare & manifeſt witneſſes of his bleſsing, pledges of his fatherly kindnes, & that by theſe meanes, he would leade them as it were by the hand vnto his loue and obedience. For as touching proſperitie, and the happie ſucceſſe of all things, which the Lord oftentimes ſendeth to the [m] wicked which hate his maieſtie, and ſet at naught his holy commandemẽts, to them it falleth out for another reſpect; for whereas they abuſe all the gifts of God, to their irrecouerable ruin and euerlaſting deſtruction: pro-

[l] Iam. 1. 17. Deu. 28. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

[m] Mat. 5 45. Luc. 16. 19. 23 Iam. 5. 1, 2, 3, 4, 5. Matth. 25. 41, 42, 43, 44, 45.

ſperitie

ſperitie alſo by a iuſt vengeance of GOD, and yet through their owne fault dooth ſerue them but in ſtead of ſo much fat, to fatten, to cram and to harden their hearts the more: or in place of ſnares, not onely to holde them here bound, and ſtraightlie tied, but alſo in the ende iuſtlie to choake them, and ſuddainlie to tumble them downe headlong into vnquenchable hell fier.

True it is, that God ſometimes vſeth them as inſtruments for the profit [n] of others: but in that they look no higher thā to themſelues, and to the vaine and inconſtant glorie of this Worlde, they abuſe proſperitie, and make it worſe, for as much as they acknowledge it not to come from [o] God, the onelygiuer of all good things.

[n] Gen. 31. 1. 2. and 47. 11. 12.

[o] Iam. 1. 17.

Therfore to practiſe well proſ-

peritie and rightly to vſe the ſame, it is meete, that men ſhould alwaies acknowledge GOD to be the *p* author and giuer of all their wealth and proſperitie: and that it is his bountifull hand which he ſtretcheth out towards thē, that he may drawe them gently and louingly vnto him, to the end that they may haue euen now in this *q* preſent life ſome taſte of his fatherly loue, and as it were a ſey of that ſoueraigne goodnes which he hath prepared for them in heauen. Wherefore it is their duetie to bee drawne more and more to the effectuall feeling of his inestimable kindenes, to loue, obey, feare, reuerence, and ſerue him, for as much as all occaſions are taken awaye: ſo that they cannot iuſtlie pretend anie excuſe to keepe themſelues farre from him,

p Iob. 1. 20, 21 22. Pro. 27, 24. 1. Tim. 6. 6, 7, 8, 9.

q Pſa. 59. 7, 8, 9, 10, 11. Exo. 17. 2. 7. Pſa 78. & 105. 37, 39, 40, 41. Heb. 3. 7, 8, 10, 11, 12. Iſa. 2. 6, 7. 10, 11, 12. Ierem. 9 26. and 12. 1, 2 3. Ezec. 16. 46, 47, 48. Acts. 7. 35, 36, 37. eze. 44. 5, 6, 7, 8. Pſal. 34. 16. 21 and 37. 1, 2, 3, 7, 8, 9, 35, 36. and 49. 6, 7, 9, 10, 11.

him, becauſe of the neceſsities and wants of this life. And therefore let them take heede, that they make them not head-bandes to ſeduce & blinde themſelues, of that which God giueth them to open their eies withall; to the intent, that they ſhoulde acknowledge him, to bee gentle, liberall, and kinde towards them. Let them alſo take heede, that they extoll not themſelues aboue meaſure, by an vnthankfull forgetfulneſſe of that, wherby they ſhould take occaſion to debaſe and humble their ſelues alwaies the more before the Almightie God; of whom they hold and poſſeſſe all they haue by faith and obedience. To bee ſhort, let them not reſemble horſes, which being kept in a ſtable a long time, with litter euẽ vp to the bellies (as they ſay) becõe in the end tameles,

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p Iob. 1. 20, 21 22. Pro. 27, 24. 1. Tim. 6. 6, 7, 8, 9.

q Pſa. 59. 7, 8, 9, 10, 11. Exo. 17. 2. 7. Pſa 78. & 105. 37, 39, 40, 41. Heb. 3. 7, 8, 10, 11, 12. Iſa. 2. 6, 7. 10, 11, 12. Ierem. 9 26. and 12. 1, 2 3. Ezec. 16. 46, 47, 48. Acts. 7. 35, 36, 37. eze. 44. 5, 6, 7, 8. Pſal. 34. 16. 21 and 37. 1, 2, 3, 7, 8, 9, 35, 36. and 49. 6, 7, 9, 10, 11,

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yea,

yea in ſuch wiſe, that they are ſo farre from taming, that they furiouſlie kicke and winſe, and oftentimes with great roughneſſe caſt their rider to the ground.

Moreouer, to vſe well proſperitie, it behooueth that he to whō god ſendeth the ſame, ſhuld vnderſtand that it [r] is not onely for himſelf that theſe goods are giuē him: but alſo that he ſhuld beſtow ſome portion thereof on the needie, and thoſe that are viſited with ſicknes, penurie, and all ſuch as haue neede of their reliefe; but principallie to comfort and ſupport thoſe that are of the houſhold of faith. For who ſo ſhould cram his owne bellie, & ſtuffe his owne purſſe only, & not bee in anie caſe touched with the feeling of his neighbors neceſsity, neither put too his helping hande, according to his abilitie, ſhould he not

[r] Heb.13.16. Pro.3.9,10.eccl.4.1.2,3.and 35.10,11,12. Iob.4.7,8.luc. 14. 12,13,14. Iſa. 58. 6,7.8, 9,10,11.Ezec. 18.7.

not manifeſtly ſhew forth a more than barbarous crueltie? & ſhould hee not bee like a ſuperfluous humor, which (by little & little) pulleth, draweth, & ſucketh out al the good ſubſtãce of the other parts of the bodie, making them emptie, weake, and ſpoyled of their naturall ſtrength, vertue and power.

And foraſmuch, as in health the faithful haue as it were a ſcantling of the bleſsings of God, it is meete alſo that it ſhould be employed, as it ought to be, and applied to his right vſe, that is to the holie exerciſe of Religion and godlineſſe, & to charitie towards our neighbor. Therefore whatſoeuer honeſt buſineſſe and lawfull exerciſe they doo being in health, and well diſpoſed in bodie, let them euermore haue an eie to God ward, rendring thankes vnto him for his manifold

f Mat. 25.36. Gal. 2.10 and 6.10

bleſsings

bleſsings beſtowed vpon them, & obediently ſubmitting themſelues vnto his holy will and ordinances: they then which waſt & conſume their health in [r] diſſolutenſſe, in wantonnes, vncleannes, idleneſſe, prodigalitie, riot, and lazines, muſt aſſure thēſelues that one day, they ſhal caſt vp their gorge, for hauing ſo wretchedly abuſed the good gifts of the Lord.

[r] Galat. 5. 19, 20, 21. Eph. 5. 3, 4, 5. Apocal. 22. 15.

And for becauſe the honour, fauor, credite & preferments whervnto God ſomtimes raiſeth vp his people, are (as it were) members & parts of proſperitie, & conſequently pledges & earneſts of his good will and vnfained loue toward his children: it is likewiſe neceſſarie, that we knowe the true vſe thereof. For, as men of their corrupt nature are enclined to peruert the gifts of God: ſo doo they eaſily abuſe

buſe the excellence and greatnes wherin they are placed,& ſupping vp the daylie fauour and enticing allurements of this deceiueable world,know not themſelues, but doo in ſuch ſort dazle their ſight, with the brightneſſe thereof, that oftentimes they forget themſelues to bee as other men . For which cauſe it is moſt needfull, when as God doth raiſe them vp to any degree of honour,worſhip, or other preferment, and maketh them to finde credite and fauor with thoſe whome God hath placed in higheſt authoritie ; heartelie to praye him,that hee woulde touch theyr hearts, and open their vnderſtanding,to acknowledge that it is he, which vouchſafeth to ſette them vp, and mooueth the hearts of others to gratefie, loue and fauour them.

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Therefore * by how much the more a man is exalted, by ſo much the more he ought to debaſe and humble himſelfe; and take heede that he abuſe not his degree, by violence, crueltie, reuenge, iniurie, oppreſsion, exaction, ſmiting, contemning and diſdaining of others: but rather, to be ready to doo pleaſure and good to all thoſe that ſhall haue neede of his helpe, comfort, and fauour; ſhewing himſelfe vnto the world, as a patterne of loue, humilitie, vertue and godlineſſe. For if (beeing exalted to ſome degree of preferment, worſhip, credite, or honour) he himſelfe rebell againſt God, and is ſtained with vice, ordure and filthines; hee will greatlie hurt others, not onelie by the fault which hee committeth, but alſo by the euill exãple which he giueth. For as thoſe perſonages (placed

* Pro. 3. 33, 34. 1. Peter. 5. 5, 6. Iam. 4. 6, 10. Prouer. 29. 23. Matth. 23. 12. Luc. 14. 11. & 18. 14. Exo. 18 21, 22. Deu. 1. 15, 16, 17. and 16. 18, 19, 20. and 17, 18, 19, 20.

(placed in authoritie *, are (in this life) as vpon a ſtage,(whether it be in the Church of God,or els about the adminiſtration of the affaires of the Weal-publike) to be ſeene of all: ſo that their faults and imperfections are ſooner perceiued, than others which beholde them. And,as ſome ſpotte or blemmiſh, which in another part of the body might be hid, is eaſily ſeene in the face, and diſſigureth it, how ſmall ſoeuer it be: euen ſo is it of great mens doings, & thoſe that are placed in authoritie, which are verie much noted, and eaſily diſcerned of euerie one; becauſe of the high calling whereunto they are rayſed aboue others.

* Mat. 5. 14.

In ſteade therefore, that honours, credite, and fauours, are to prophane and wicked men, hauing no feeling of the true Religi-

91. Sam. 22. 17,18,19. 2. Kings. 21. 16. Ier. 32. 3 Mat. 14. 8,9,10,11. Act. 12. 1,2,3, 4.

Religion, euen as a ſword in the hand of a mad man; becauſe, that by this occaſion, they not ſeldome become diſguiſed, yea altogether other men; as proud, outragious & intollerable tyrants: on the cõtrarie part, Chriſtians, and thoſe that indeed and in truth do make profeſsion of the Goſpell, ought

z Pſal 72. 1,2 3,4. 1. King 9. 3,4,5,6. Rom. 13. 1,2,3,4. 1. Tim. 2. 1,2,3.

firſt to z take them as witneſſes of the bleſſing of God; and next, ſo to behaue themſelues in feare, loue, reuerence and obedience towards him, that they muſt thinke themſelues to be his ſeruants, for to doo that which is reaſon and right, as alſo to giue light vnto others, by an example of equitie, holines and Chriſtian modeſtie.

But, becauſe that the verie beſt and holieſt of GODS children doo ſoone ſlide awaye, and throgh the great infirmitie which

is

is in them do easely vse the things aboue said, which should serue thē as pawnes and pledges of the gentlenes, loue, mercie, and fatherlie affection of God towardes them. a Iob. 4. 18, 19. and 1. 5. 15 Rom. 7 24. & 9. 16.

The Lord hauing care of his, and of the hastning of their saluation, doth often vse and handle them after a cleane b contrarie fashion: and by aduersities, afflictions, wants, ignominie, reproches, discredite, contempt, rebukes, oppressions, & with al kinde of crosses will haue them to be made like vnto the image of his Son, to lead them to that ende, wherevnto hee hath ordeyned and elected them. For a reason wherof, we must also knowe the proper vse of those meanes (straunge and contrarie to our flesh) that God vseth to bring his children to an vnfained feeling of their sinnes, a loathing c of this b Rom. 8. 28, 35, 36, 37. c Ioh. 2. 15, 16 17.

deceiptful world,& to draw them to him, and to a diligent meditation of the heauenlie life.

Now thoſe that bathe thẽſelues and haue no other felicitie than in the darke ceſternes of ſinne & ignorance; abhorring the true light of the Goſpell, and the heauenlie counſell thereof, more than the owle dooth the brightneſſe of the Sunne, they cannot be perſwaded in this point. For as they iudge the fauour [d] of God, and weigh the ſame according to the proſperitie which they enioy in this life: ſo will they alſo meaſure, and compaſſe his wrath and diſpleaſure by the aduerſities and afflictions of others. So that this is the concluſion which they cõmonlie make; This man proſpereth in his affaires, and all things go well with him according to his owne hearts deſire;

[d] Pſal. 37.2.3. 9.10. Iob.4,5, 5,6,7,8,9.and 6.14,15 Pſal. 10. 3,4,5,6.13

desire, therefore he is fauoured & beloued of God: and by the contrarie; this man is poore, tormented, oppressed, afflicted and vexed with manifolde calamities, cast off from the world, and contemned: therefore God fauoreth him not, but hateth him, and wreaketh vengeance vpon him. If this conclusion were good, then consequently it would follow, that an infinite number of the wicked, which haue prospered aboue others in this worlde, haue beene strayght wayes beloued of the Lord. But God hath no [e] acquaintance with the wicked, neither doth he heare them, as long as they are such indeede. It woulde also followe, that the best, godliest, and most vpright Men in the Worlde; who haue beene most grieuously [f] oppressed; were hated, and

e Iob. 21.7,8. & 20.5,27,28 29.Psal.50.16 17.18.19.20. 2. Cor. 6.14, 15,16.

f Ioh. 16.33. Pro.3.11.Heb. 12.5,6,7,8,9.

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[e] Iob. 21.7,8. & 20.5,27,28 29. Psal. 50.16 17. 18. 19. 20. 2. Cor. 6.14, 15,16.

[f] Ioh. 16.33. Pro. 3.11. Heb. 12. 5,6,7,8,9.

not in the fauor of God, vnder the colour of the Crosse and afflictiõs, which almost all their life time they haue endured: which notwithstãding appeareth to be most false thoroughout the holy Scriptures. Therefore although that riches and prosperitie are (in respect of the elect) witnesses of the loue of God, yet haue they another effect in regard of the wicked: for in that, that they receiue them, as comming by fortune, foresight, labour and trauell, and not frõ God, they are vnto them by their owne fault, occasion of pride & contẽpt of God, & finallie turneth to their vtter ruine. Concerning afflictions, they haue also another end, & vse in the elect, than in the reprobate: for albeit that they more often shewe foorth the wrath of God, than his loue: and that the elect

g Iob. 27. 13, 14, 15. 16, 17.
h Rom. 5 3, 4 Iam. 1. 12. psa. 119. 71. Iob. 33. 16, 17. Pro. 29. 15. 1. Cor. 11. 32, 33. 2. Ti. 3. 12. Psal. 31. 1, 2. Isa. 26. 8, 9 Luc. 6. 40 Ioh 15. 20. gal. 6. 14. 2. Tim. 2 12. Dan 3 25, 26. Mat. 14 29 30, 31. & 10. 22. Apoc. 2 7, 10, 17

elect haue a combate againſt ſinne at all times whenſoeuer they are afflicted, or viſited with anie ſcourge from the Lord: ſo that in their afflictions and miſeries they can not chuſe, but acknowledge his wrath againſt ſinne, thereby to haue a miſliking more and more of themſelues: they haue neuertheleſſe another ende and vſe in theyr behalfe, than they haue in the behalfe, of the wicked. For in the middeſt of the ſtormie ſea of miſeries and calamities which GOD layeth vpon them, they feele themſelues corrected and chaſtened by him, and forewarned to take heede in time to come, that they ſinne not wittingly, and of knowledge: beſides they are aſſured of the grace, mercie and fauour of GOD, and

holpen by the spirite of sanctification, to set forwarde their saluation.

And euen then, when as they are persecuted, and reuiled at for the Gospells sake, GOD (of his mercie) couering theyr sinnes, and not laying them vnto their charge; vouchsafeth to adorne them with his liuerie.

But forasmuch as the wicked are ignoraunt, that they are gouerned by the hand of GOD, and oftentimes thinke themselues to bee afflicted by the slipperie chaunces and chaunges of vncertayne Fortune, (as the prophane people are accustomed to speake) the euills, and miseries which happen vnto them, are by their owne fault, sure signes and infallible witnesses of GODS

wrath,

wrath, and are (as it were) the ſuburbes *i* and entries to hell, prepared for the deuill, and his angells: and ſo farre off they are from amendement, that they rather waxe worſe and worſe, like the baſe borne galley ſlaues which become the worſe for beating.

Wee ought not therefore account it a ſtrange *k* thing, that the Faythfull are afflicted moſt commonlie in this World; yea euen more ſharplie, than are the wicked; ſeeing that they haue ſo great profite, aduauntage, and glorie, by their troubles, vexations, aduerſities, and other like trialls.

Wherefore, in ſteade that the wicked vnmeaſurablie torment them ſelues in theyr calamities,

i Rom. 9. 22. Iud 4. ver. Ioh. 10. 26 and 17. 9. Pſal. 37. 9, 10 17. Iob. 20. 17, 18. and 21. 17, 18, 19, 20, 21, 22. and 36. 18. 19, 2. Cor. 4. 4. Gal. 5. 19, 20, 21. Iob. 27. 11, 12, 13, 14, 15, 16, 17. Mat. 25 41. Luc. 13. 27.

k Ier. 25. 29. Luc. 23. 31. 1. Pet. 4. 17, 18, 19.

ſtampe and ſtare, murmure, and gnaſh theyr teeth againſt the maieſtie of GOD, and finallie fall into deſpayre, finding in the greateſt of their miſeries no remedie, but in death: on the other part, the *m* elect, and choſen Children of GOD beeing taught by the Goſpell, and gouerned by the holie Spirite in the depth of their aduerſities retourne to GOD with true repentance, and notwithſtanding their griefe and heauineſſe, doo alwayes put theyr truſt in him, from whom they expect all goodneſſe.

l 1. Sam. 31. 3 4, 5. Mat 27. 5. Act. 1. 18.

m Rom. 5. 3, 4, 5. & 8. 1, 2, 15, 16, 29, 30. 31. 32, 33, 34, 35. Iam. 1. 3.

Yet foraſmuch as wee are not all ſicke of one maladie, and that GOD according to the qualitie of the griefe dooth verie well knowe how to apply the remedie

to

to ſome more gentlie, and to others more ſharpe, and that thoſe that are wholeſt, finding themſelues in ſuch caſe, are oftentimes either by the tendernes,& delicatnes of the fleſh, or by the ſharpnes and vehemencie of the paine which they ſuſtaine,or by ſome other occaſion preſenting it ſelfe abaſhed, and hindered in the practiſe of the ſaide affliction, I will briefelie ſhew after what ſorte wee muſt behaue our ſelues, and how we ought to make our benefit of the ſame.

To practiſe therefore well the aduerſities which are inflicted vpõ vs, and to referre thẽ to the proper end, we muſt firſt bee perſwaded that they happen not by / chance, fortune, or peraduenture, neither by the linking and depending of cauſes, which the heathẽ thought

/ Matth. 10. 24,30. Act. 27. 34. Iſa. 49 15. 16.

to

to be in all things of the World, proceeding from impulſion and mutuall interchange: but by the vnchangeable prouidence of God, without whoſe will and knowledge nothing is done, either in Heauen, earth, and in hell. Then being reſolued in this poynt, that affliction and aduerſitie dooth come from GOD, wee muſt ſtraight waies bee aſſured, foraſmuch as he is our ᵐ Father, that they are for our welfare and ſaluation, although they are contrarie to our fleſhe. And ſo to vſe them well, we muſt take them cheerefullie and in good parte, as at our Fathers hand, and as prooſes which hee vouchſafeth to make of the patience, obedience, faithe, hope, and other vertues wherewith he hath enriched his Children.

ᵐ Rom. 8.28. He.12.6,7,8,9 10.Ioh.16.33.

Like-

Likewiſe foraſmuch as during the time that we are in this mortall life, we are ſubiect and giuen to ſo manie imperfections as nothing more, and that euen thoſe who are moſt forwarde in the reformation » of life, doo oftentimes halte and hang the wings, by reaſon of the infirmities that are in them: GOD to ſhewe the care hee hath of their Saluation, and to chaſten them, ſendeth ſome, ſicknes, calamitie and tribulation, to this ende to take awaye the ſcumme and filth which remaineth within them: Therefore if wee bee ſicke, in Priſon, or oppreſſed with any other aduerſitie, wee are by theſe meanes ſummoned, and as it were cited, to acknowledge our ſinnes o and iniquities, thereby to miſlike our ſelues (for

» Luc. 17. 10. Rom. 7. 14, 15 11, 19. 21. 23, 24.

o Iob. 9. 31, 32 33. and 25. 4, 5 6. Pſal. 51. 2, 3, 4, 5. Ro. 6. 23.

(for ſicknes, ſorrowe, perplexitie, and all other afflictions ought to be eſteemed of vs, as Herrolds of the wrath of God, and as the hire and wages due vnto our ſinnes) to caſt and beate vs downe in all p humilitie, to cauſe vs more and more, to loath this entiſing life, & to make vs more warie in time to come; and finallie to ſerue vs as the meſſengers of death, and as proper and fit inſtruments to haſten our ſaluation, and to lift vs vp to heauen. Therefore although the ſicknes; impriſonment, tribulation and aduerſitie be long, very q tedious, and ſometimes incurable; yet ought wee not for all that, to giue place to ſatan, who vnder coulor that wee feele no eaſe, nor deminiſhing of our calamities would willinglie make vs beleeue, that we are forſaken, caſt off, and hated

p Pſa. 119.71 Iob. 33.16,17, 18. Heb. 12.6, 7,8.

q Iob. 19.23, 24, 15, 26,27. 2. Cor. 5.1,2.

ted of God. Wherefore in this grieuous temptation wee muſt haue our recourſe to the Lord our God, by earneſt praiers and humble ſupplications, to the end that by the ſpirit of adoption, hee may more and more beare witneſſe vnto vs, that we are notwithſtanding his, and that hee hath care of vs, and that he will neuer forſake vs, but will deliuer vs at ſuch time as he knoweth to be moſt neceſſarie for our ſaluation. And albeit he ſuffereth vs ſometimes to be ſoaked and drenched in paine, griefe and miſerie euen to deaths doore, and to ſinke as it were into the gulfe of aduerſitie: yet ceaſeth he not to aſsiſt vs inwardly by the vertue r of his ſpirit, according to his promiſes, and maketh vs to feele ſome comfort, as if we were alreadie deliuered. And becauſe that

r Rom. 8. 14, 15, 16, 17, 18, 38, 39. 2. Tim. 4. 5, 6, 7, 8.

ſicknes eſpecially great, long and vehement, ought to ſerue vs as the herald, and meſſenger of death, it is our duetie ſo much as wee can to ſhake off the feeling of our griefe, to make no more account of the eſtate of this preſent life, neither of thoſe things which concerne the ſame to bee linked and tied vnto them, to taſte alreadie the bleſſednes of the eternall life: and whereas in the mortal bodie wee are vnder the continuall thraldome of ſinne, in ſteede hereof to deſire the ſame for to bee with Chriſt, and to glorifie him without any impeachment. Finallie our duetie is when wee are brought to any ſuch extremitie to prepare our ſelues to die, & wholie to giue our ſelues ouer into the hands of our good God and gracious father, and to yeeld our ſelues,

as

as obedeint Children to his heauenlie wil & pleasure: hauing sure trust in his promises, that whē he shall take vs out of this miserable world, hee will giue vs possessiō of eternall life, which wee haue long hoped for in Iesus Christ. ſ Iohn. 3. 16. and 5. 24. and 6. 4. 7. Iere. 31. 3. 1. Cor. 10. 30 1. Pet. 1. 7.

Therfore whatsoeuer afflictiō tirketh vs, let vs alwaies haue in mind the infinit multitude of our sinnes, let vs weigh in the ballance of vpright iudgement the waightines, and wearisome burden thereof, and consider that the originall sin, frō whence is deriued all the heap of iniquitie hath iustlie deserued eternall death: and when all shall bee counterpaised equallie with the aduersities which hee suffer we shall condemne our ſ selues and freelie confesse that GOD dooth deale verie gentlie with vs in ſ Pro. 29. 15. 1. Cor. 11. 32. ſ Psal. 51. 4, 8, 9, 10. Ro. 7. 14, 15, 16. 24.

in respect of that which wee haue deserued.

The same being diligentlie considered in the midst of our sicknes and aduersities, it will shew vs the way vnto patience, and consolation, waiting quietlie and constantlie, for such issue as it shall please his heauenlie Maiesty to send: and assuring * our selues more and more of our saluation, seeing that by the pledges of the holy Spirite which wee haue, we stand in no manner of doubt, that we are his, and of the number of those whom of his mercie and grace hee hath chosen to life euerlasting.

* Rom. 5. 1, 2 Isa. 46. 10. Ioh. 6. 39 Iohn 10. 28 2 Timo. 2. 19. 1. Cor. 10. 13. Ioh. 16. 22. Psal. 91. 15. ap. 21. 4.

For otherwise there are heere beloweinthis World an infinit number of things to allure vs, which as baites laide to y make vs doate, and to deceiue vs by their vaine brightnes & pleasant intise-

y 1. Ioh. 2. 15, 16, 17. Ia. 4. 4.

ments

ments do holde vs bound and tied faſt in ſuch ſort within the boũds of this preſent life, that we would of our own free will depriue our ſelues of that ſoueraigne goodnes, for the which alone we are for a certaine ſpace lodged in this cabbin of earth. And ſo [a] we ought to vſe all manner of aduerſities, as forerunners of his wrath for our ſinnes, and witneſſes of his fauour, wherewith hee vouchſafeth in fatherlie ſort to chaſten vs: next as admoniſhments of the frailtie and vanitie of this World, thereby to conceiue a feruent and holy deſire to be out of the ſubiection of ſinne wherein we dwel, to the end that we may be throughly vnited [b] to our Lord Ieſus Chriſt, in that moſt bleſſed and euerlaſting life.

[a] Apoc. 3. 19 Pro. 3. 11. He. 12. 5, 6, 7, 8, 9.

[b] Phili. 1. 21 23

And foraſmuch as God by his

moſt iuſt iudgements, and wonderfull counſell, hath ordained that his Church (the which notwithſtanding hee eſteemeth and reputeth more deare than all the reſt of the World) ſhould bee oftentimes toſſed, and almoſt ouerwhelmed with a great ſea of miſeries, to the end, that it might the better acknowledge his wrath againſt ſinne, to haue a miſliking of it ſelfe, that it might be incited and ſtirred vp to call vpon him, as alſo readilie, and with fewer ſtops and ſtayes take the right way to heauen. It is needefull to warne and exhort thoſe that make open profeſsion of the Goſpell of Ieſus Chriſt, that they conſider aright, the things that haue been before diſcourſed, and that they put in due and diligent practiſe, that which they know by the reading

c Exod. 3. 2. Matth. 10. 22, 36, 37. Ioh. 16. 33. 2. Tim. 3. 11, 12 Heb. 11 37, 38. Gala. 6. 14.

ding and hearing of the Word of God.

Therefore muſt they in ſuch ſorte paſſe through this Worlde, that it ought to bee vnto them, as a[d] ſtrange Countrey that nothing how faire, beautifull, and pleaſant ſoeuer it bee, may ſtaye and holde them altogether fleſhed heere belowe: then ought they to aſpire vnto a better life than this, which is but a ſhadowe in compariſon of the other: whereyppon they muſt alſo remember, that they are in this bodie, as in a houſe [e] of earth, that they are as it were in Sepulchers, and in lodgings made of corruptible matter, brittle, fraile, and ſubiect euerie moment to a thouſand alterations, & to almoſt an infinit nũber of diſeaſes, beſides the ſtrange and new kindes which proceede

[d] Heb. 13. 13, 14. 1. Pet. 2. 13 14, 15, 16, 17, 18. 1. Pet. 2. 11 12.

[e] Iob. 4. 19. & 15, 16. 2. Cor. 5. 1.

from the iuſt vengeance of GOD puniſhing the horrible exceſſe, riot, and prodigalitie of men: Laſtlie to a thouſand kindes of death, which doo nerelie nippe vs, and doo followe vs euen at our heeles.

Such a remẽbrance being wel in graued in their hearts, ought it not to giue thẽ to vnderſtand of their fraile and brittle eſtate, and conſequently to warne them that they truſt *f* not to much therũto: wherfore it is their duetie ſo to dwell in this earthly tabernacle, that in the meane time their conuerſatiõ may be in heauen: and in ſuch ſorte to behaue themſelues, that they may be alwaies readie, willinglie and without any grudging to giue it ouer when it ſhall pleaſe the Lord. And although wee are to honour our *g* bodie, in that it ſeructh as an in-

f Pſal.37.2.9 10,18,19,20. Iob.21.17,18 and 24.17,18, 19,20.21,22.

g 1.Cor.6.19 Gal.4.9.

inſtrumẽt vnto the ſoule for good and godly actions, and as the temple of the holy Ghoſt, although we muſt not cruellie ſlay it as doo thoſe ſuperſtitious murtherers, the followers of Baals [h] prieſts, which cut thẽſelues with kniues & lancets euen till the bloud guſhed out in euery part of their bodies: ſo it is notwithſtanding, that Chriſtians ought to take heede, that they be not withdrawne from the ſeruice and obedience of God by an ouer great and exceſsiue care, to deck them curiouſlie, and to nouriſh them featelie, and delicatlie. For in ſo [i] dooing they ſhoulde make them darke and drouſie priſons, and fardels onely burthening the earth, which woulde ſo let them from beholding God, as if they were already buried in the ground: ſeeing that the [k] bodie is

[h] 1. King. 18. 28.

[i] Rom. 13. 11 12, 13, 14. gal. 5. 16. 1. Pet. 2. 11, 12.

[k] Iob. 1. 21. Eccleſ. 12. 7.

the leaſt parte whereof wee are compounded, and that it is ordained in this life for the habitation of the ſoule, which is created to immortalitie, it were to peruert the vſe of the ſame, if to buie the commodities, eaſe, and pleaſures thereof we ſhould neglect the ſaluation of the ſoule. Moreouer ſeeing that the holy Scriptures doo euidentlie beare witneſſe, that albeit our bodies after the departure of the ſoule muſt returne to duſt and rottennes, and notwithſtanding ſhall be by the incomprehenſible power of God raiſed at the latter day, and made like vnto the glorious bodie of Ieſus Chriſt, to become immortall, and to be glorified with the Soule: there is no reaſon why we ſhould vſe any obſtacles, and hinderances whereby to retaine the ſoule heere, as a captiue

l Gen. 3. 19. Iob. 19. 26. 1. Theſ. 4. 14, 15 16.

tiue and ſlaue to prophane things onelie. It behoueth therefore all true Chriſtians to referre all the commodities which are ordeyned for the temporall conſeruation of the bodie to their [m] proper end, and to vſe them with all chriſtian moderation, as conuenient meanes, euermore to imploy themſelues principallie to glorifie God throughout euerie parte and moment of their life.

[m] 1. Cor. 10. 31. Colo. 3. 17.

True it is, that all things are deſtinated to the vſe of man, to this ende, that beeing the more bound to God, hee ſhould addict and whollie dedicate himſelfe to his ſeruice: but as hee is depraued and [n] corrupted of his curſed nature, ſoo dooth hee by the ſuggeſtion and intiſement of [o] ſatan, and by the vnbridled motion of his owne concupiſcence, abuſe all

[n] Gen. 6. 5. & 8. 21. Mat. 15. 19, 20

[o] 2. Cor. 4. 4. Eph 2. 2. 1 pe. 5. 8. Apoc. 12. 3, 4.

thinges, and peruert euen thoſe which otherwiſe of themſelues are not euill. And this is it that maketh him oftentimes to ſet vp trappes, gyns and ſnares, to catch and intangle himſelfe. Thoſe therefore that are taught in the ſounde doctrine of the Lorde, ought to caſt off all thoſe nets, and to flee *p* all occaſions, by meanes whereof prophane people are made drõk with their pomps, vanities, and delights, and voluntarilie deceiue themſelues. For which cauſe they ought to vſe ſuch moderation in all things concerning this preſent life, as the profeſsion which they make doth require.

p Epheſ. 5 10 11, 12, 14, 15. Col. 1.10. phi. 1.27.

And foraſmuch as the Goſpell condemneth all *q* ambition, pride, exceſſe, ſuperfluous vanities, and prophane pleaſures, let

q Gala 5.19. 26.

let them prouidentlie auoid them with al their occasions, as things verie pernicious and hurtfull; carefullie studying to conforme themselues, as neare as the Lorde will aide them, to Christian modestie and godlines, if they would not be refused of our Lord & Sauiour Iesus Christ, as the workers of iniquitie.

And because riches (which notwithstanding are ordeined of god to serue men as helpes and furtheraunces, to make them the more thankfull vnto the giuer, in such sort, that the life of man without golde and siluer, seemeth to be, as it were, maymed) doo serue now adayes but in steede of r thornes to holde and glue them vnto the loue of this world: I wil not omit briefelie also to showe, that wee ought not so much to addict & sel our

r Mat. 13. 22. Mar. 4. 19. Luc. 8. 14.

our ſelues vnto the deceiueable loue of them: which thing I ought
ſPro. 27. 20. to doo ſo much ſ the more diligẽtlie, for that couetouſneſſe and deceiptful greedines, was neuer ſeen to be ſo much rooted in the hearts of men, as now it is. And in deede how manie are euen of thoſe, that make open profeſsion of the true Religion, yea of them that would blinde the world with the cloake of hypocriticall holines aboue others, who thus doo burn with an inſatiable deſire of hauing & heaping vp wealthe, by all ſiniſter meanes, to the vtter ouerthrow of others; who thinke, nor diſcourſe off in their braines, who ſpeak, cõferre of, nor doo anie thing, but that which tendeth hereunto. To bee ſhort, who are (after ſo monſtrous a manner) ſlaues and drudges vnto mucke, that they are at all

aſſaies,

assaies, at the commaundement thereof, euen as to a most mightie and redoubted Ladie and mistres; yea, in such sort, as it seemeth to be of the number of those euilles, which are giuen ouer, and left as incurable? And albeit that these kinde of men, are sometimes (by the efficacie and power of the Gospel) driuen to mislike their vices, and to thinke on heauenly and diuine thinges; notwithstanding, the burning affection which they beare to couetousnes, dooth soone draw them back, and plunge them againe in the deepe bottome therof, euen as the blocke whereunto the ape is tied, doth pul him down when hee thinketh to graspe and climbe higher.

Briefelie, this pestiferous and deuouring roote of couetousnes, from whence, as frō a spring, proceede

f 1. Tim. 6. 10 Col. 3. 5.

ceede an infinite number of euills, wherewith the earth is infected, and ſpred themſelues throughout the whole world, choketh al good motions, corrupteth all diuine inſpirations, aboliſheth all brotherly loue & Chriſtian charitie, deſtroyeth all mercie, truth and fidelitie, & to be briefe, killeth all the ſeed and buds of godlines, ſpoyleth man of all humanitie, yea, and beſides all that, maketh him an idolater.

For what els ſhal we "account them, but idolaters in the higheſt degree; when as they attribute the truſt and confidence which is due to God onely, vnto golde & ſiluer, which are corruptible creatures? Therefore it is neceſſarie, that all thoſe which cal vpon the name of Ieſus Chriſt, take heede that they be not poyſoned with the curſed venyme of auarice.

" Eph. 5. 3. 5.

Then

Then the true and lawfull vſe of riches, is ſo to vſe them, that thoſe which are rich, do make account that they holde them (as it were) to farme of God; and not by occaſion of them (anie manner of waie) to exceede in tyrannie, violence, outrage, oppreſsion, and deſire of reuenge; neither to be caried awaye with an * inordinate greedineſſe to ſcrape all to themſelues, as if they woulde conquere and get all the world into theyr poſſeſsions.

* Iſa. 3. 14. & 5. 8, 11, 12 18, 20 Iam. 5. 1, 2, 3, 4, 5, 6.

It is well enough knowen, that it is needfull that euerie man y according to his eſtate and calling, ſhould haue care of that which cõcerneth the preſeruation of this tranſitorie life, and that God is not ſo auſtere toward vs, that he wold not haue each one, to vſe ſoberlie and modeſtlie the commodities & good

y 1. Tim. 5. 8. Pſalm. 23. 5, 6. 1. Ti. 6. 17, 18, 19.

good blessings, which God hath put into his hands; yet would hee (notwithstãding) that those which are rich in this worlde, should not be high minded, neither shuld put their trust in the vncertaintie of riches, but in the liuing God, who giueth vs all thinges to our vse aboundantlie. He would also, that they should doo good, that they should bee readie willinglie to distribute to the necessitie of theyr indigent bretheren, laying vp in store for themselues a good foundation against the time to come, that they may inherite eternal life. Wherfore let not the rich proudlie vaunt, when as they are enriched; let them not z insolentlie exalt thẽselues, nor employ their might and power, to oppresse and damnifie others: but rather let them confesse that their riches came by the bles-

z Iam. 1.27. & 2.6,7. Heb. 13.16.

bleſsing of GOD, and let them vnderſtand that the wealth which they doo enioy, is ſo much matter put into their hands by God, that they maye haue not onelie (as it were) a taſte of his benignitie and fatherlie loue towardes them in this fraile and tranſitorie life: but alſo that they might haue wherewith to ſuccour and helpe theyr poore brethren, the diſtreſſed mẽbers of Chriſt.

Now, as touching the vſe of pouertie, which is a burthen mertuailous heauie, and almoſt intollerable amongſt men, if they are not regenerated: albeit it may bee collected out of that which hath been aboue handled, of the right and lawfull vſe of aduerſities, vnder the which, the ſame is comprehended: yet will I (in this place) adde ſomewhat touching the

the ſame. Firſt, ſeeing that pouertie commeth, and is ſent [a] by God, as other afflictions are, it is ſo farre off, that Chriſtians ſhould thinke themſelues wretched and miſerable for it, and by the burthen therof to bee weighed downe and oppreſſed; that [b] they ought rather to vſe the ſame, as a fit medicine, by the which GOD purgeth the euill and noyſome humours of the vices which are in them. Therefore he will abaſe and bring them lowe by ſuch meanes, and will draw them vnto him by cutting off that, which either they haue abuſed, or would abuſe in wantonneſſe and diſſolute liuing leaſt that fatnes [c] and plentie ſhould breake their hearts, holding them heere belowe, buried in the deep gulph of the fraile things of this world. Wherefore thoſe that are cruſhed and

[a] Iob. 1. 21, 22 and 2. 10. Luc. 16. 20, 21.

[b] Rom. 8 28, 35. Pſal. 25. 16 17, 18,

[c] Pſal. 73. 3, 4 6, 7, 8, 9. Iob. 21. 7, 10, 11, 13, 14. & 24. 2 3, 4, 5, 6, 7. 8.

and ground in peeces with pouertie, ought not to take it as a signe of the curse, but as one of the liueries [a] wherewith the Lord oftentimes doth honor his, when as hee vouchsafeth so to try them, for the aduancement of their saluation, & to make them partakers of pouertie, which hath been sanctified and blessed in his owne Sonne. Next, they ought to receiue it, as a most fit [b] matter of humilitie, thereby to dispose and frame themselues the better to his obediēce. For which cause, when as it pleaseth him to keepe them in pouerty, contempt, barenes, hunger & thirst, they must not for al that be discoraged & despaire, as if god had no care at al of them: for he hath them yet in his keeping, although he dealeth thus with thē, & feedeth thē very scantlie, for their greater benefite.

[a] Ioh. 16.33. 2. Cor. 8.9.

[b] Apoc 3.19. Iam. 1.12. pro. 3.11,12. Heb. 12.5.

[c] Iob. 3.15,16, 17,20,21. psa. 37.24,25,29.

Beeing then brought to this point, they muſt needes be contented with their baſe and abiect condition, and aſſure themſelues, that it is for their welfare ſo to be; and that God dooth them great honor, when as in ſteed of [d] plentie which they would abuſe with all intemperancie, he vouchſafeth to ioyne them to the companie, and fellowſhippe of his Angels, and to make them partakers of the benefites and ſaluation purchaſed by Ieſus Chriſt.

[d] Rom. 8.32, 33, 34, 35, 36, 37, 38, 39. 1. Cor. 5. 26, 27. 28, 29.

Seeing then, that the Lord giueth them that which is principal, and moſt neceſſarie, it is good reaſon that they patientlie ſuffer thēſelues to bee deſtitute of ſmaller things. For as they are acceptable vnto [e] God by the means of faith, ſo haue they great, and large matter of comfort in their onelie adoption,

[e] Iob. 3. 16. & 17. 3. Rom. 14. 23.

doptiō, to the end that they be not ouer-much greeued with the burthen of their pouertie: wheras on the contrarie *f* part, the reprobate and thoſe that are ignorant of the prouidence of God, beeing vexed with impatience and deſperation, doo ſeeke all vnlawfull and ouerthwart meanes, thinking thereby to ſhake off the grieuous fardle of pouertie, wherewith (neuertheleſſe) God by his iuſt iudgements keepeth them ſtill (deſeruedly) laden. Thus finallie you ſee howe and to what ende all Chriſtians ought to vſe the weale or woe, which GOD doth ſend them in this world.

f Iob. 36.18, 19. & 16.5,6, 7. & 27,11,12 13,14.

And for as much as man was placed in the Earthe, as on a Stage, to the ende, that *g* beholding both aboue, and beneath the wonderous workes of God, he ſhould

g Gen 1.28,29 30. Pſal.8.1,2, 3. & 19.1,2,3

worſhip and magnifie the author of them: it will be conuenient, and not from the purpoſe, to ſhew alſo briefelie, what ought to bee the principall vſe of other thinges. Now are they deſtinated to the vſe of man, to the ende, that being thereby the more bounde to God, he ſhould wholly addict and dedicate himſelfe to his ſeruice.

Therefore, becauſe that all the creatures of GOD, are ſo manie cleare [b] myrrours of his excellencie, greatnes, and highnes incomprehenſible, of his vertue, power, and prouidence wonderfull, of his goodnes and wiſedome infinite, ſhewing foorth it ſelfe; the right and lawfull vſe therof is, to vſe the ſame with thankeſgiuing, to our profite and commoditie, to humble our ſelues in beholding them, to bee rauiſhed with the admirati-

[b] Hebr. 11. 3. Mat. 6. 26, 28, 29. Iob. 26. & 37. & 38. and 39 & 40. Ro. 1. 19, 20. Pſal. 140.

on

on of them; to loue him, to obey him, and with all feare and reuerence to do homage vnto him: so that the vse of these things consisteth not onelie in the possession and fruition of them, in respect of contemplation; but we must also whollie endeauour our selues to glorifie God, giuing him prayse for his wisedome, and for all the incomprehensible power which he vnfoldeth in his workes: briefflie, in such sort to cast downe and humble our selues, that there maie nothing elsse remaine vnto vs, but to honour and worship him.

And indeede, God hath placed man to no other ende in the earth, the which dooth serue him as a sure, solide, and firme floare, decked and richlie beset with plants, hearbes, rootes and trees, together with an infinite sort of frutes, and

a Gen. 1. 9, 10, 11, 12. & 2 5. Iob 28. 1, 2, 5, 6, 7. Psal. 104. 5, 9.

innumerable kindes of beaſts for his nouriſhment, vſe, ſeruice, and contentation. To what other end alſo doth the earth as a mother, or nurſſe ſuffer her breaſtes, yea her hollowe and hidden veynes to be pierced, and her deepe bowells to be opened with engines & inſtruments of yron and wood, but for this purpoſe, that by the commoditie of ſprings, fountaines, and riuers which iſſue out, and by the vtilitie of ſundrie mettals, which are daylie by the force and induſtrie of man digged out; by the ineſtimable profit of golde, ſiluer, and other mettalls, which is taken out of her rich & plentiful mynes, as alſo by the gaine, pleaſure, and delight of an infinite number of precious Stones, as Diamonds, Rubies, Carbuncles, Topaces, Emeraulds,

meraulds, Sardonix, Saphyres, Iacynthes, Turkeyſes, Agathes, Cornelines, Amathiſtes, Chryſolites, Berils, Chalcedonies, Pearles, and other innumerable precious ſtones and riches, which ſhee (by the ordinaunce of GOD) beſtoweth vpon vs out of her ſtorehouſes, as gages & pledges of the bleſſings of GOD: wee ſhoulde by theſe meanes bee drawen to his loue and ſeruice, and haue our mindes alwayes occupied in the deſire and meditation of heauenlie things.

For to vſe well (and as beſeemeth Chriſtians) theſe ſo ſingular and rare things, wee muſt alwaies haue an eye thereunto, and meaſure our ſelues according to our abilitie and eſtate: for there are manie of theſe afore mentioned

things, the vſe whereof is onely fit for men of high calling, and in no caſe become thoſe, which are of baſe eſtate and meane condition.

Wherefore, when as wee ſee ſuch ſtore and plentie to ℞proceed from the Earth, and that ſhee is neuer wearie to prouide for our vſe aboundantlie, and to feede and nouriſh vs ſweetely, in bringing foorth euerie yeare ſuch diuerſitie of graine, hearbes, and fruites, whereof ſhe dooth diſpoſſeſſe, and make bare her ſelfe for our ſakes, like vnto a nurſe very tender ouer her childe, who would pine away and famiſh her ſelfe, neither ſpare her owne ſubſtance to ſuſtayne him.

℞Pſal. 104.6, 10, 11, 12, 13, 14, 15, 16, 17, 24.

Ought wee not in all theſe his bleſsings powred on the earth, to admire, and magnifie the incom-

prehen-

prehenſible kindnes,& vnchangeable clemencie of our heauenly father, and haue our hearts open to acknowledge ſo great a magnificence, and our tongues vntied to extoll and ſing his praiſes. And it ſo be that ſometimes ſhe refuſe to nouriſh vs, being wearie / to ſerue vs, becauſe of the burthen of our ſinnes, and too much defiled by our heynous offences, or if that by the iuſt vengeance of God ſhee be turned and changed into yron and made barren, we muſt impute it to our vnthankefulnes, which is the cauſe thereof, and humble our ſelues before God, by a faithfull and ſerious conuerſion vnto him.

/ Leuit.26.19 Deu.28.23.

Such is alſo the right vſe that we are to take by the conſideration of the m ſea, and by the dangerous voyages which men make on the ſame: for although it be in her

m Gen.1.9,10 Pſal. 104.13,6, 7,9,25,26.

her ſwolen, and boyling waues like vnto a ſauage and furious beaſt, & that neither chaynes nor coards can holde it: GOD notwithſtanding by his ſecret power dooth holde her enchayned in ſuch ſort, that being thus kept in, and pend vp within barres and doores it paſſeth not beyond hir bounds. The practiſe then which wee ought to make in the contemplation and conſideration of ſo ſtrange and barbarous an Element is, that by the innumerable commodities and vſages of fiſh, and other infinite riches which wee receiue thereby, as out of a huge and large warehouſe, wee ſhould acknowledge more and more, the fatherlie affection of our GOD towardes vs: and by the conſideration of the wonderfull things which we

ſee,

ſee, as the dailie ebbing and flowing, the high ſwelling at the full of the moone, in ſuch [n] ſorte, that the waues thereof ſeeme to bee mightie mountaines, the incredible impetuoſitie of winds that blowe, ſo that they make as it were gulphs among the raging waues, the furious tempeſts and hideous tumblings, changed euen at an inſtant by the ſecret power of GOD into a ſuddaine calme, and tranquillitie, not hoped for: wee ſhoulde learne to ſtand in awe, and to feare GOD: ſubmitting our ſelues with all humilitie to his obedience.

[n] Pſalm. 107. 23, 24, 25, 26, 27, 28, and 89. 6, 7, 9.

And when as wee beholde the induſterie that GOD hath inſpired into Men, to [o] Saile and paſſe ouer ſo furious an Element with a little Wood faſtened

[o] Pſa. 104. 24 25, 26.

ſtened together, ought wee not to be moued to haue him in admiration? to feare, loue, honor & ſerue him? If then wee were wiſe, certainely wee would daylie doo him homage in all the courſe of our life, foraſmuch as hee dooth miraculouſlie preſerue the ſame from the rage of the waters which are farre aboue vs. As touching thoſe that dwell nere the ſea coaſt, and chiefelie thoſe which frequent the ſeas, and vndertake for voyages to trafficke here & there, thoſe men haue more occaſion to magnifie God: for the experience and proofe which they haue of the wonderous workes of the Lord, and the great varietie of the incredible things which they ſee, ought a great deale more to ſtirre them forward to this practiſe, that is to wit, highly to eſteeme the

power

power of the Lord, to admire his greatnes, wisdome and might, whollie to humble our selues before him, & to yeeld vnto his omnipotent Maiestie all dueties of honour, reuerence, and obedience.

Now as concerning the ayre, which is the voyde space that we see about the earth, because the Heauens should not bee mingled therewith: we must not pretermit to touch also the true & right vse thereof. For although it be not vnlike to that of the other creatures: notwithstanding the merueilous things which are done and remaine therein, as the cloudes hanging ouer vs doo euidentlie shew the greatnes and excellencie of the Creator, his wonderful prouidence, and fatherlie care which he hath ouer vs: for although they threaten

p Psal. 104. 3. and. 48. 4. and 28. 9, 10, 11, 12, 13, 14, 15.

threaten vs, as though they would fall down vpon our heads, and vtterly destroy vs Yet by the hidden power of the Lorde they are moued too and fro for our benefites. God then hath laid the beames of his chāber in the ayres among the waters, the which although by nature they are heauie, yet are they made light, and are kept by the incomprehensible wisdome of God as it were in barrels and storehouses. This wonder beeing neerelie considered, ought it not to rauish vs with the admiration of the infinite, almightie, & euerlasting power of God, and to pull in our bridle short to worship and reuerence him with all that is in vs.

g Psal 19. v. 2 and 104. 24.

For which cause wee should euerie minute yeeld him thankes, in that hee vouchsafeth heere to preserue and keep vs from drowning:

ning: for we haue no leſſe deſer-
ued it, than thoſe[r] that hereto-
fore were ouerwhelmed by that
vniuerſall deluge. And vnles wee
bee more than blockiſh, ſhould we
not in like māner vſe the horrible,
and dreadfull voyce of the feare-
full[ſ] things, of the ratling thunder-
bolts, of the horrible tempeſts, of
the wonderful lightnings, of haile,
ſnowe, and rayn, wherof the leaſt
parte were ſufficient to deſtroye
the whole world, if God did not
protect vs with his almighty hād.
Wherefore let vs apply to our vſe
the ſaide thinges, in ſuch ſorte,
together with the contemplati-
on of them, that we may be whol-
lie humbled vnder his high & re-
doubted power, and that we may
alwaies more and more miſlike
our ſelues by the true acknow-
ledging of our miſerable nature,

[r] Gene. 7. 19, 20, 22, 23, 24.

[ſ] Iob. 37. 2, 3 4, 5, 6, 7, 8. and 38. 24, 25, 26, 27. Pſa. 148. 7, 8, 9, 10.

to

to ſubmit our ſelues altogether vnto him, and whollie to depend vpon his prouidence.

Wee ought alſo to haue the right vſe of the contemplation of heauē, which is of an infinit compaſſe and an excellent and ſingular peece of worke, ſeruing vs as a vaute, enritched, and beſet with an infinite number of ſtarres, vpholden by the onely wil and power of God, without any other pillers, or elſe wee doo wickedly abuſe the ſight which hee hath giuen vs. It is not therefore inough to knowe the turnings, mouings, and reuolutions of the heauens, to vnderſtand, that the lampes which are therein placed, doo by a ſucceſſiue and mutual courſe yeeld their light vnto the Worlde, that the ſunne approaching nere to our habitation dooth heate the ſame, and temper

ſ Gen. 1. 1, 14 15, 16, 17. pſa. 136. 7, 8, 9. Ier. 31. 35.

temper the ayre in the ſpring time; and going from vs dooth make autumne, and winter: that his approaching and departing, is the cauſe of the length and ſhortnes of the daies and nights; and that this variety ordered, diſpoſed, and guided by an equall lawe commeth euery yeare, and ſuch like things; which the Philoſophers haue at their finger's ends. But it behoueth vs to aſcend euen to GOD, and to referre the knowledge of all theſe things to his glorie. For if we ſtay only at the ſpheares, ſtarres, & planets, as the prophane Aſtronomers doo, what wil it auaile vs, to haue bin inſtructed in chriſtian religion, the which doth truly teach vs the right vſe of all the creatures of God.

Therefore we muſt lift vp our ſelues to God, ſtanding in awe of

his greatnes and power, and glorifying him in all and by all, for his vnſpeakeable wiſdome and infinit godlines: we muſt alſo humble our ſelues vnder his mightie hand & be guided by his ſpirit, cõmitting our ſelues wholly to his prouidence, if we will like chriſtians practiſe the incredible multitude and variety of ſtarres,[a] & the wonderful courſe of the planets, wherwith the heauens are adorned as with moſt bright carbunckles.

[a] Deu.4.19. Iob.38.31,32, 33,34,35.37.

The conſideration then of the diſtinction of the heauens, of the beautie & brightnes which they ſhew forth, of their mouing, & cõtinuall courſe: and the orderly following of[b] the day and night, of the ſucceſsiue turne of ſeaſons, & ſuch like things, ſerue but to fill mens hearts with pride, and with vaine oſtentation, if it conduct them

[b] Pſa.12.1,2 3.4,5.6.Gen.8 22.

them not to the ſoueraigne author and principall work maſter of all, to giue him the honour and glorie, and to put all our confidence in him, ſith that he ſheweth foorth ſuch vertue and power in the vniforme and moſt miraculous gouernement of the heauens: to ſuffer our ſelues to bee ruled by him, ſith that hee manifeſteth vnto vs ſuch mercuilous wiſdome, and to hope and waite for all goodnes from him alone: ſith that by his great mercies, he hath voutchſafed to create ſo many things for the vſe, profit, and ſeruice of man. Thus ought Chriſtiãs to applie to their vſe the contemplation of the heauens, and the aſtrologie which is diuinelie inſpired into them.

c Pſal. 104. 1, 2, 3, 4. & 148. 1, 2, 3, 4, 5. and 8. 4. 10. Ierem. 10. 10, 12, 13.

For as touching thoſe, which paſsing beyond the limits and borders preſcribed in the foreſaide

d Ier. 10. 1, 2, 6, 7.

ſciẽce, do curiouſly d ſurpaſſe their reach euen to the iudgement ſeat, thoſe men haue no ſure foundation: for they make ſubiect vnto the ſtarres all the euents, and effects of things in this world: foretelling al without exception, by the ſcituation, cõiunction, and oppoſition of thẽ, as if God had reſigned wholly his power ouer vnto them. What other profit then can they receiue in the ende, by their ouerbolde ſoothſaying, but a corruption of all godlines. For how ſhall that mã cal vpon God aright, & ſerue him duetifullie, who ſhall be perſwaded, that hee is conſtrained by this or that neceſsitie, becauſe that ſuch is the aſcendant of his natiuitie, or becauſe hee is borne vnder this or that ſigne, or planet.

Therefore let vs leaue thoſe fortune caſters and ſoothſayers with the

the heatheniſh Chaldeans, e and AEgyptians, who not being content to ſhew the order of nature by the ſtarres, & by the ſcituations, & coniunction of them, to coniecture of plentie and ſcarſetie, or of the plague, diſeaſes, and ſuch like euents (although in deede therein is neither certaintie nor aſſurance) doo vndertake to Prognoſticate of euerie moment of the life of man, and of euery particular actiõ; as do thoſe prophane ſoothſayers and heatheniſh aſtronomers wherewith our age doth ſwarme. Who feeding a great number with the winde of their preſumptuous propheſies, and falſe predictions, doo order, guide, and direct al the particular affaires of the world by the only compaſſe of the mouings, and influences of the ſignes and planets, & of their ridi-

e Deu. 2. 2. & 4. 4.

culous prognostications. Let vs learne therefore to condemne all these friuolous obseruations, & al these arrogant foretellings, and let vs be assured, that the course of the seas haue neyther force, nor vertue of themselues, but that GOD dooth so worke by them: that hee hath notwithstanding all *f* the gouernement in his own handes, and changeth the times, and altereth the seasons and euents of things, according to his good will and pleasure: that being briefly considered, will greatly serue to moue vs to the due practise of all other creatures, and to appropriate them to our vse, that they may bee referred to to their proper end.

f Ios. 20. 12 ¶ 3. 2. Kin. 23. 8, 9, 10, 11.

But forasmuch as manie being content with the *g* bare vnderstanding of Christian Religion without

g Mat. 7. 19, 21. and 3. 10, Psal. 50. 16, 17 18, 19. Iam. 1 22 and 2, 26.

without any due execution of the same, doo inuert and turne vpside downe the vse of all things, fixing all their thoughts, practises and deuises heere belowe, as if their soueraigne felicitie were here placed: I beseech them in the name of God to remember *h* Lots Wife, to the ende that the entisements of this world may not impeache and turne them back from the meditation of the heauenly life; & also on the other part, that if it please the Lord to make thē partakers of the crosses of his Son, they may take it as at his hands, & loath more and more the baites of this enticing Worlde, to *i* crucifie the olde man with his affections, and lusts, and directlie to goe to euerlasting blessednes. I stand therupō so much the more willinglie, because I see the time wherein *k* we

h Gen. 19. 26 Luc. 17. 32.

i Galat 5. 24 Rom. 8. 1. 13.

k Mat. 24. 12, 13, 24. 38.

are to bee plunged and drenched in ſo many kindes of filth : that they ſeeme to bee properlie, the ſinkes and chanels, whereunto all the wickednes of the time paſt, is come to voyde and purge it ſelfe.

Wherefore to incite and ſtirre vp the faithfull the more to the ſaide godlie practiſe, it remaineth for a concluſion, that wee compare this life briefelie with the life to come; to the ende, that by the contempt of this preſent, and of al the corruptible things which concerne the ſame, wee may be ſo much the more inflamed to deſire the life eternall : not that wee ſhoulde not acknowledge this preſent life in his degree, as a Teſtimonie of the bleſsing of GOD, but it is to bee deſpiſed in compariſon of that immortall and

1 Ioh. 2. 15, 16, 17. Ro. 12. 1, 2 and 13. 11, 12, 13, 14.

and moſt happie life: and eſpecial-
lie, foraſmuch as it deteyneth vs
here ſubiect to an infinite number
of miſeries, afflictions and calami-
ties, and giuen ouer to a continuall
thraldome of ſinne. For which
cauſe we ought to deſire to bee *m*
ſeparated from this bodie, and to
be with Chriſt. Beſides, common
experience dooth plainlie enough
ſhewe, that it is ſhort & like a mor-
ning flower, which is ſtraight
waies dried vp, like a ſhaddowe,
which paſſeth away quicklie, and
like a light and ſwift running of a
race.

m Phil. 1. 23
2. Cor. 5. 1. 2.
Tim. 4. 8.

Now by this *n* ſhortnes we are
ſufficientlie warned, not to giue
our ſelues ſo much to the loue of
the world, ſeeing wee doo but as
pilgrimes paſſe through it. And al-
though the ſame bee ſo common
vnto vs, as nothing more, & euery
man

n Pſal. 39. 6
Iob. 14. 1, 2
Heb. 13 14.

man can alleadge manie ſentences, both out of the holie ſcriptures,& profane authors for this purpoſe: verie few (notwithſtanding) conſider thereof,as is neceſſarie & requiſite.

And albeit we haue but a verie ſhort time to liue,and that at euery moment the thred of our o yeares may be by ſmall occaſion cut off, yet can we not be awaked frō the drouſines & ſluggiſhnes of worldly things,nor vnwinded out of the labyrinth of the exceſsiue cares & thoughts of this miſerable & tranſitorie life. Let vs therefore aime to the life that endureth for euer; as vnto the true felicitie & principall happines of all Chriſtians; and let vs conſider, that it is an eternitie which neuer ſhall haue an ende, whereas a thouſand yeares are but as p one day, and a day as thouſand yeares:

o Heb,8.9. Pſal.144.4.Iſa. 40.6. 1.Pet.1, 24

p 2.Pet.3.8. Pſal. 90.4. and 102.2.

yeares: and as for our ſelues, wee wexe olde as a garment; for which cauſe, wee ought wholly to aſpire to the life immortall, and to make ſmall account of the deceiueable vanities of this world, which flyeth [7] away as a woord in the ayre, and to the which whoſoeuer leaneth or truſteth, ſhall ſodainly bee deceiued.

[7] Pſal. 90. 9.

Moreouer, this preſent life is miſerable, & laid open to a whole world of miſeries, to alterations and chaunges, to ſorrowful, tragicall and heauie euents, which may happen euen at one inſtant. There is alſo almoſt no pleaſure which is not mingled with a pricking remorſe of cõſcience, & which hath not in the ende ſome anguiſh and trouble. That mã therfore ſheweth himſelf to be very vnwiſe, who amidſt ſo many euils, aſpireth not

to

to the felicitie of the life to come,
r Ioh. 16. 20. whereas all r teares ſhall bee wiped
Apoc 7.17. 2. from their eyes, and all ſadnes tur-
Tim.4.8. ned into euerlaſting ioy & perfect
conſolation.

This life then, is as a painfull running with continuall trauayle, finaly attaineth vnto the end of the lyſtes, and approacheth vnto death. But when we ſhall be ſeperated frō this mortall bodie, and gathered vnto Ieſus Chriſt, wee ſhall reſt
f Apoc. 14.13. (with the bleſſed f Saints) from all
2.Cor.5.1. our labours: which wee ought to deſire with all our heartes, vnleſſe we be more blockiſh, dul & voide of reaſon, than brute beaſts. Ought we not alſo, if wee be not whollie deſtitute of ſenſe, and ſound iudgment, to acknowledge the great vanitie of this world, and of al the corruptible thinges, conteyned therein?

And

And if ſo be that man himſelfe counterpaiſed in a ballaunce with nothing, is found to be [r] lighter thã nothing: what ſhall we thinke of all the reſt? Haue wee not triall enough, that the faſhion of this world paſſeth away? That al that we ſee, how faire a ſhew and apparãce ſoeuer it hath, melteth quicklie [u] away? That there is neither Monarchie, nor Kingdome, nor principalitie, nor gteatneſſe, nor might, nor credite, nor fauour, nor wealth, nor health, nor pleaſure, nor anie thing elſe, but commeth to his period, and taketh an ende?

[r] Pſal. 62. 10. and 144. 4. 1. Cor. 7. 31.

[u] Eccl. 1. 1, 2.

Therefore what brutiſhnes is it to doat vpon vaine things of no eſtimation; to faine, imagine, and build an eternitie, and (as it were) an immortalitie in this wretched World, which [x] paſſeth together with the luſts thereof, and in thoſe things

[x] 1. Ioh. 2. 15 16, 17.

things which vaniſheth away aſ-
ſoone, or ſooner, than ſmoake, thã
y Iam. 4. 14. a vapour, than ay mans dreame in
Pſal 73. 20. the night? It is therefore the du-
tie of all true Chriſtians, to be pre-
z Iſa 40. 8. 1. ſentlie drawen vnto the z conſide-
Pet. 2. 35. ration of the ſure, conſtant & ſtay-
ed eſtate of life eternall, which re-
maineth for euer: & alſo to direct
all their cogitations and actions
thereunto: to the ende that they
may fully enioy the ſame, when as
the Lord ſhall tranſlate them from
hence.

Moreouer, ſeeing that this life is
a 1. Pet. 2. 11. nothing but a a baniſhment, wher-
as the faithfull are exiled and ſent
away into a ſtrange Countrey for
a certaine time; or a ſepulcher or
priſon, wherin they are ſhut vp &
impriſoned; ought they not deſire
to come forth and to be deliuered,
that they may fullie poſſeſſe their
Coun-

Countrey [b], which is Heauen? That they may be at sure and perfect libertie, and absolutely enioye that most blessed life?

[b] Heb. 13. 24. 2. Cor. 5. 3, 2.

Seing also that hauing attained to this immortall rest, we shal haue no more neede of anie of [c] these things here below, as honours, fauors, preferments, riches, possessions, liuings, apparell, meate, drink, golde, siluer, & such like: why are we so brutish, so void of sense and vnderstanding, as so to set our mindes thereon, as though there were no life to be hoped for after this? Let vs therefore make our selue purses which [d] waxe not old, euen a treasure which neuer faileth in heauē, wheras the thief cōmeth not, neither the moath corrupteth: let vs sigh & groan vnder the [e] heauie burthē of sin, wherto we are so much inclined while we be in this earth-

[c] Apo. 21. 2, 3, 4, 5. & 22. 3. 4, 5, &

[d] Luc. 12. 33.

[e] Rom. 7. 18, 19, 21, 22, 23, 24.

earthlie tabernacle; and let vs bewaile our ſo miſerable ſtate by the which wee continuallie prouoke the wrath of God; let vs wiſh and deſire to bee at libertie from *f* the cruell ſeruitude of diſpleaſing our moſt gracious and heauenly Father. Now this matter cannot be fullie and whollie ours, as long as we ſhal crawle in this life as poore wormes, but onelie when as wee ſhall enioy the euerlaſting inheritaunce.

f Phil. 2,3. 1. Cor. 13. 9,10.

Wherefore let vs learne in good time, (by the vertue of the Spirite of ſanctification) to fight againſt *g* the deprauation of our ſinfull fleſh and the fruites thereof; and let vs preſently accuſtome our ſelues to glorifie God, throughout euerie part of this our tranſitorie life; that in the other, we may with the elect Angels and choſen Chil-

g Gal. 5. 16,17 18. Rom. 6. 12 13,14. Eph. 5. 10,11,12,13. Col. 3. 1,2,3,4 5.

dren

dren of the Lord, continually giue him glorie and praise euerlasting.

There is one thing more that ought to incite vs to thinke on, & to desire the blessed life, & to passe quickly out of this without staie which is, that whilst we are in this body, we are absent from god, & know the heauenly things but in part, nor see them but by a lattesse: but then shall we see our Sauiour face to face, & as he is. And in steade that nowe we are in the midst of the wicked and preuerse world, prompt & readie verry shame-fully to stumble and fall, if god did not as with a secret bridle hold vs, then in the life eternall, we shall be in the company of the angels, Patriarchs, Prophets, Apostles, & of all those that are partakers of the glory of Iesus christ? yea, we shall enioy the presence of God the father of Iesus Christ his sonne and of the holy Spirit, in whom consisteth the fulnesse of all perfect felicitie,

For the obtaining whereof, seeing we are created and placed in this worlde,

ſhould we not be more than miſerable to depriue our ſelues of ſo ſoueraigne a comoditie, to be tide to the vaine and friuolous things of this world? For what will it profit a man though hee ſhould win all the whole world, if he looſe his owne ſoule? Thoſe therefore which make profeſſion of the truth of the Goſpell, ought aboue al thinges to haue care of the ſaluatiō of their ſoules and diligently take heed that they loſe not heauē, which Ieſus chriſt hath purchaſed by his bloud, for this vile earth, neither to fruſtrate themſelues of the inheritance which neuer fadeth nor faileth, for the corruptible & deceiuable traſh of this world. Brieflie that they be not like vnto that profan Eſau who for makiug more acount of a meſſe of potage then of his birth right, was depriued of his fathers bleſſing.

True it is, that to enter into a full & whole poſſeſſion of the glorious immortallity, we muſt paſſe by the ſtraights of death, which of his nature is horible & dreadfull, and putteth the wicked in-

to an extreame feare, for that is acom-panied with a curſe becauſe of ſin wher of it is the reward. So fare it is notwith-ſtanding, that the faith-full feare or dread it, that they euen deſird and wiſh for it, as an acceptable ſleepe and plea-ſant paſſage, whereby to enter into e-uerlaſting bleſſednes, being conſidered in Ieſus Chriſt, who hath vanqiſhed it, and taken away the ſting therof, in ſuch ſort, that it canot giue any dedly weund to thoſe which by a true & liuely faith are ingrafted and incorporated in him.

It is therfore to the moſt happy iſſue of the firſt death, which bringeth reſt ioy, glory, and euerlaſtiug immortali-tie whereunto Chriſtians ſhould ayme all ý courſe of their life: neither ought they to feare ſo profitable & hapie a change, which is of a ſhort, miſerable, wreched, and deceitfull life, ſubiect to a thouſand miſchances, miſeries & ad-uerſities, briefly to a continuall death to an euerlaſting, bleſſed and glorious life: Finally, they ought not feare to leaue this mortal tabernacle, and to put

off the fraile and ſinfull body laid open to infinit euils, to be clothed with glorious immortalitie, & to recouer a better habitatiō by infinite degrees, which is prepared for vs, when as this lodge ſhall be broken downe, & where as our heauenly father ſhall haue crowned vs with a diadem of immortall glorie.

Wherefore, let all thoſe that make open demonſtratiō of the word of god and are careful of ſalu tion, haue a ſpeciall regard hereunto, and let them euen now in this life begin to taſte the heauenly felicitie, and aſſure themſelus that the happineſſe, which God of his meere mercie and liberalitie hath prepared for his children is incomprehenſible; for eye neither ſawe it neither ear heard it, neither can the heart of man comprehend it. Thether, thether it is, that they ought to haue their vnderſtanding & their minde fixed & directed all the time of their pilgrimage, whatſoeuer thoughtes the deuill, the world, and the concupiſence of their owne fleſh oppoſe and ſet vp againſt it.

If

If then the brut beasts, and insensible things do according to their kinde desire and wish for the day of our redemtion, and perfect saluation, to be deliuered from the bondage of vanitie & corruption, whereunto they are now subiect because of our sines, how much more feruent ought we to desire ỹ same we I say, whom it toucheth more then all other things Therefore let vs passe in such sort through this worlde, and vse all those thinigs that concerne this present life so moderately, that in the meane time we may serue God in spitite and truth, according to the sure & infallible rule, which he hath prescribed vnto vs in his sacred word, that finally we may obtaine that crown of incorruptible glorie, through the alsuffitiet merites of Iesus christ; to whom with the father & the holy spirit be al glorie honor and dominion for euer more Amen.

FINIS.